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THE MAṢNAVĪ

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TRANSLATOR'S PREFACE

Jalālu 'd-Dīn Rūmī, the most famous of all the Ṣūfī poets, was born at Balkh in 1207 A.D., and died in 1273 A.D. He lived the greater part of his life at Qonya, the ancient Iconium, and there founded the Order of Maulavī Darvishes, the Head of whom (the Chelebī of Qonya) has always the privilege of girding on the sword of the Khalif (now the Sultan of Turkey), on his succeeding to the throne.

In 1881 Sir James Redhouse translated the First Book of this poem, but with the exception of that translation and of Mr Whinfield's abstract, nothing of importance in any European language has been attempted up to the present to further the knowledge of a work so valuable to all students not only of Ṣūfīism, but also of philosophy generally, including the modern development, Theosophy.

Sir James Redhouse's translation of the First Book, which is accessible to students, is sufficient excuse for my beginning my work with the Second. But the study of the First Book is by no means necessary for the comprehension of the Second, since the work is not a methodically ordered treatise on Ṣūfīism, but a series of expositions of the doctrines, each suggested to the Author by his antecedent exposition in the same Book. Each Book, in fact, contains a natural sequence

of thought, but it is practically independent of the preceding Book. This is perhaps especially the case with the Second Book, which was not written till two years after the publication of the First.

It is not necessary to say much of the Author himself, since Sir James Redhouse has given an account of him and of the Ṣūfīs, his spiritual guides and successors.

Of the work itself it may be said that the depth and beauty of its thoughts find fitting expression in the language in which they are conveyed, which is composed with consummate skill. Rūmī's work has been considered the effect of inspiration. I leave it to those who may be qualified to speak of inspiration to consider how far this gift may be compatible with perfection of artistic construction, but of the Author's mastery of the latter there can be no doubt. Every fresh perusal seems to disclose some new proof of his marvellous skill in the use of words, many of which are selected with a view to additional senses, all applicable to the passage in which they occur.

So much, however, may be said, that the Author himself evidently recognizes the influence of a force which leads him to expression of which in a normal condition he would not have been capable. *Cf.* the passage, "Īn ki guftam ham na-bud juz bī-khyadī"; "Even this which I have (already) said has been (from) nothing but my being carried out of myself." This scarcely refers to rhapsodical expression, which may or may not, perhaps, be a concomitant of inspiration. From rhapsody indeed the Maṣnavī is singularly free, whatever there be of that character in the "dīvān" or lyrical poems.

Setting aside the consideration of inspiration—there can be no question as to the Author's genius, but, as

observed in his Preface, "Man lam yadhuq lam yadri"; "He who has not tasted does not know"; and the genius of the Author can be thoroughly appreciated only by those who are sufficiently steeped in Persian poetry and the subject here treated to taste, as it were, the "zauq" of the work,—"Pīrān na-mī parand, magar murīdān mī parānand"; "The spiritual guides do not fly (by their own efforts), but their disciples make them fly."

A few words may be said upon the difficulties of the Work. The principal is undoubtedly the subtlety of the Author's thoughts and the obscurity of his expression. Touching the latter, it may be more particularly said that the Author often in accordance with the requirements of his disquisitions applies untechnical words to Ṣūfī senses. To this may be added that he often changes the significance of his own terms in the course of a few lines, a practice which has sometimes led even the Turkish Commentator into misconception.

Another difficulty is to trace the connection between lines and lines, but this is not so uncommon in Persian poets, whose imagination is peculiarly vivid. No less a difficulty is it sometimes to distinguish who is speaking. When the author, for instance, has been quoting the words of another, he wanders on occasions so insensibly into reflections of his own as to bewilder the Commentators, from whom, it will be remarked in the Notes, I have sometimes ventured to differ. Then, too, the object of address may occasionally be open to doubt. After one person has been addressed, the speaker may almost insensibly transfer his address to another, but in such terms as to leave it a little uncertain whom he is addressing.

In his adverbial locutions the Author is particularly difficult, so much so that the best Commentators often disagree as to his exact meaning.

It is scarcely for me to speak here of the merits of Sir James Redhouse's translation of the First Book, but I think readers will regret its being in verse, and also the paucity of the Notes appended to it, since the only way to make an abstruse Persian poem intelligible to Europeans is to give a plain literal prose translation accompanied by copious notes. I think, in fact, that translations from the Persian have attracted so little interest, mainly because they have been so imperfectly explained, and I have therefore done my best with the help of the best Persian, Turkish, Urdu, and Arabic Commentaries, to make this Work intelligible to all who have a little knowledge of mental science.

Translations of Ṣūfī thought are so few, and some of them so incomprehensible, that I think an explanation of this, the most famous exponent of it, to which I have devoted three years' study, after an experience of more than thirty years, will not be considered uncalled for.

In the translation I have been aided by considerable study of the principal works on Ṣūfīism, including particularly the 'Awārifu'l - Ma'ārif, and 'Abdu'r-Razzāq's Dictionary of the technical terms of the Ṣūfīs, as well as by reading in Greek philosophy, especially Neo-Platonism, and to a certain extent in Hinduism.

I have left no difficulty of language, allusion, or doctrine untreated, and in cases of special difficulty I have given the views of the different Commentators together with my own.

All passages of the Qur'ān, and all Traditions and poetical passages alluded to or illustrating the Author's expositions have been translated, and in addition to

this the Traditions and the poetical passages have been given in the original.

The principal Commentaries which I have studied are, the Turkish Commentary by Anqiravī in six volumes, published in Constantinople in 1862; the Persian Commentary of Baḥru 'l-'Ulūm; an Urdu Commentary of 1891, by Maulavī 'Abdu 'l-Majīd; and various Arabic comments.

I have also consulted the Turkish verse Translation, but this is of too free a character to afford much help, though the Text accompanying it is most excellent, and with that of the Turkish Commentator has afforded me the greater part of the Text from which I have made my translation.

In my Commentary, the T. Com. means the Turkish Commentator; B. U. means Baḥru 'l-'Ulūm, the Persian Commentator; the H. Com. means the Hindūstānī Commentator, Maulavī 'Abdu 'l-Majīd; and the T. Trans. means the Turkish verse Translator.

It should be explained that the words in brackets are those which I have supplied in order to make the sense more clear; and that the words, locutions, and sentences in italics, when not so printed for emphasis, are translations from the Arabic.

TRANSLITERATION

The system of transliteration is as follows :—

' = ا when it is necessary to indicate that letter as a consonant.

t = ت the soft dental "t."

ṯ = ث which in Arabic has the sound of "th" in "thing," and is transliterated in that language by "th."

j =	ج	as in "jar."
ch =	چ	as in "church."
ḥ =	ح	a deeply sounded "h."
kh =	خ	the German "ch."
d =	د	the soft dental "d."
ẕ =	ذ	transliterated in Arabic by "dh̲" for the "th" in "then."
z =	ز	
zh =	ژ	the "s" in "pleasure."
s	س	
sh	ش	as in "shine."
ṣ	ص	a hard palatal "s."
ẓ	ض	transliterated in Arabic by "ḍ," and sounded in that language as a hard palatal "d."
ṭ	ط	a hard palatal "t."
z	ظ	in Arabic pronounced in some places, for instance, Yaman, as "th" in then,
	ع	a guttural not found in European languages.
gh	غ	sounded something like the French "r, *grasséyée.*"
q	ق	a guttural "k."
k	ک	
g	گ	always hard.
n	ن	
ṇ		in Arabic, the case ending.

= in Turkish, ṣāghŷr nūn, ں pronounced in Constantinople as "n," but in Oriental Turkish as a nasal.

= in Urdu, the nasal "n."

v = و which is pronounced in Arabic and Urdu as "w," and so transliterated in those languages.

ŷ = the unpronounced ی in such Persian words as "khŷad" (pronounced "khud"), and "khŷāstan" (pronounced "khāstan").

ẉ = the unpronounced "w" at the end of the Arab name 'Amrẉ, and suffixed only to distinguish it from 'Umar, with which in Arabic writing it would otherwise be identical.

h = ہ

a = fatḥa ´ and has generally a sound between that of "a" in "can" and "u" in "jug."

i = kasra ˎ and has the sound of "i" in "tin."

u = ẓamma ' and has the sound of "u" in "bull."

ā = ا as a long vowel, and has nearly the sound of "a" in "hall." In Arabic it is sounded as "a" in "far," and in many Turkish words almost as "o" in "on."

ā́ = و or ی when preceded by fatḥa ´ and equivalent with it to ā.

ū = و as a long vowel, and is sounded as "u" in "rule."

ī = ی as a long vowel, and is sounded as "i" in "machine."

e = fatḥa ´ in Turkish words, and is pronounced as "e" in "hen."

ў = kasra ˎ in Turkish words, and is pronounced as

"i" in "fir." It sometimes represents ی written as a long vowel, but pronounced as "i" in "fir."

ö = ẓamma ' in Turkish words, and is sounded as the German "ö" or the French "eu."

ü = ẓamma ' in Turkish words, and has the sound of the German "ü" or the French "u."

ō = و as a long vowel in Turkish words, and has the sound of "o" in "pole."

au = fatḥa ◌َ and و as a diphthong, and has the sound of "ow" in "how."

ai = fatḥa ◌َ and ی as a diphthong, and is pronounced as "a" in "rate." In Urdu and in many Arabic and Turkish words it is sounded as "i" in "fire."

INDEX

Page

TRANSLATOR'S PREFACE . . . . . v-xii

AUTHOR'S PREFACE 1, 2

PROEM 3-12

STORIES, AND DISQUISITIONS WITH TITLES:—

A certain person in the time of 'Umar—May God be pleased with him!—imagines he sees the new moon. 13

A snake-catcher steals a snake from another snake-catcher. 15

A companion of Jesus—On Him be peace!—begs Him to restore some bones to life. . 15, 16; 42, 43.

A (travelling) Ṣūfī advises a (monastery) servant how to attend to (his) animal; to which the servant answers, "There is no power (except in God)." 16, 17; 21-25

(God takes counsel with the angels as to the creation of man). 18

The King finds (his) falcon in the house of a decrepit old woman. 31-33

Shaikh Aḥmad, the son of Khiẓrūya, buys "ḥalvā" for his creditors on the inspiration of God most High. 35-41

Page

A certain person warns an ascetic to weep but little lest he become blind. 41

A peasant strokes a lion in the dark, thinking that it is his ox. 46

Some Ṣūfīs sell the animal of a traveller for (the expenses of) the "samā'." 47-52

The Judge's criers proclaim an insolvent round the town. 53, 54; 56, 57; 59-62

The people blame a person who killed his mother on a certain charge. 70

A King tests two slaves whom he has lately bought. 75-90

The retinue (of a King) are envious of a favourite slave. 93; 136, 137

A falcon gets into trouble amongst owls in a ruin. 100-103

The Story of the thirsty person on the top of a wall, and of his throwing bricks into the water. 105-107

A Governor orders a man to dig up from the road a bramble-bush which he has planted. 108, 109

An exposition of the evil of putting off good deeds until the morrow. [Followed by further reflections of the Author's]. 111-121

The friends of Ẓu'n-Nūn, the Egyptian,—May God's mercy be on him!—come to the madhouse to visit him. . . 121, 122; 125, 126; 127, 128

Luqmān's master tests his intelligence. . 128-133

Page

From the insignificant figure of the hoopoo a reflection falls upon the heart of Bilqīs of her reverence for Soḷomon—On him be peace! 139, 140

Moses—On him be peace!—objects to the prayer of a shepherd. . . 149-152; 152-154; 154-156

A noble molests a sleeping man into whose mouth a snake had glided. . . . 163-165

A certain person trusts to the fawning and fidelity of a bear. 167, 168; 170; 174-176; 178, 179; 184

The cajoling behaviour of a madman to Jālīnūs, and the fear of the latter. 181, 182

The cause of the flying and feeding of one bird with another which was not of its own kind. . 182

Muṣṭafā—On him be peace!—goes to visit one of the Companions who is sick. Exposition of the advantage of this. 185; 191; 195, 196; 213-218; 221, 222

God inspires Moses—On him be peace!—with the thought that he had not visited Him as one visits the sick. 187

A gardener separates a Ṣūfī, a Jurist and a descendant of 'Alī from one another. . . 187-191

A Shaikh says to Bāyazīd—May God sanctify his hidden state!—"I am the Ka'ba; circumambulate round me." . . : 192; 193-195

Story of the disciple who built a new house. 193

Dalqak excuses himself to a most noble lord (who asks him) why he married a harlot. . . 202

An enquirer by a device makes a holy man speak who feigned to be insane. 202, 203; 207; 208-212

Page

A dog attacks a mendicant blind man. . . 204

A Muḥtasib summons to prison a man who has fallen down dead-drunk. 207, 208

Satan awakens Mu'āviya, saying, "Arise! it is prayer-time." 226-243

A Canon-Judge complains of the misery of judgeship, and the Deputy-Judge answers him. . 238, 239

The virtue of the regret of a sincere (worshipper) for the loss of prayer with the congregation. . 241

A thief escapes through the calling out of a certain person to the master of a house who had come near to reaching and seizing the thief. 243, 244

Story of the Vazīr whom the King dismissed from office and made Censor-Inspector. . . 245

Story of the religious Hypocrites and of their building the Mosque of Opposition. 246, 247; 248-251; 251-253

The Story of the person who sought his stray camel and made enquiries about it. . 253, 254; 259-262

Perplexity in the midst of opposed sects and systems, and attaining to deliverance and an asylum from it. 254-256

(On) examining everything, so that the good or evil which is in it may be revealed. . . 256-259

Shews that in every soul there is the misleading and disturbing factor which there was in the Mosque of Opposition. 263, 264

Page

Story of the Indian who quarrelled with his friend about an act, not knowing that he also was involved in it. 264

A band of Oghuz Turks resolve to kill a man in order that another may be intimidated. . 265, 266

Exposition of the state of the egotistical and those who are ungrateful for the blessing of the existence of the prophets and saints. . . . 267-269

An old man's complaints to a physician of (his) ailments, and the physician's answer to him. 269, 270

The Story of Jūḥī and the boy who was lamenting before his father's bier. 272, 273

A boy is afraid of a certain corpulent person. The person says to him, "Do not fear me, O boy, for I am a hermaphrodite." . . . 275, 276

The Story of an archer and of his fear of a horseman who was riding through a wood. . . 276

Story of the Bedouin and of his putting sand into a sack, and of a philosopher's chiding him. 277-279

The miracles of Ibrāhīm, son of Adham, by the sea. 280-282; 291, 292

The beginning of the enlightenment of the Adept's senses by the Light which sees all mysteries. 283-288

A stranger reproaches a Shaikh, and the Shaikh's disciple answers him. 288, 289; 290; 292, 293; 297-299

A certain person claims that God will not call

Page

him to account for sin, and Shu'aib—On him be peace!—answers him. 294-296

'Ā'isha—May God be pleased with her!—says to Muṣṭafā—On him be peace!—"You pray in any place without oratory. How is it?" 299

A mouse draws the leading rein of a camel, and gets conceited. 300, 301

The miracles of a certain darvish who in a vessel was suspected of theft. 303-305

Some Ṣūfīs vilify a certain Ṣūfī, accusing him of speaking too much before the Shaikh. . 306-311

Speaks of claims the very nature of which is a witness to the truth of them. . . . 311-314

John (the Baptist)—On him be peace!—in (his) mother's womb inclines in worship before Jesus—On Him be peace! 314-316

Speaking with the tongue of the condition, and the understanding of it. 316, 317

The acceptance of the absurd and false by foolish people. 317

Describes how a King seeks a tree with fruit such that whoever eats of it never dies. . . 317-321

The contention as to grapes of four persons, each of whom knows grapes by a different name. 321, 322

The cessation of discord and hostility among the Helpers by the blessing of the Prophet—On him be peace! 323-325

Page

Story of the ducklings which a domestic fowl fostered. 328-330

The amazement of the pilgrims at the miracles of a certain ascetic whom they found alone in the desert on the burning sand. . . . 330-332

THE MAṢNAVĪ

AUTHOR'S PREFACE.

AN explanation of a part of the reason of the postponement of this Second Book (of the Maṣnavī). Whereas: if all the ultimate, occult reasons of God for the occurrence of an act were known to His slave, the latter (in his confusion) at the (numberless) advantages of that act would be powerless to accomplish it, and the infinity of the ultimate, occult reasons of God would devastate his understanding, and he would not engage in that act. Therefore God most High makes a particle of those infinite divine reasons (as) a leading rein[1] to him, and draws him (by it) to that act; for if He gave him no information of those advantages he would not move, since it is advantages—for the gaining of which (when known) men take suitable action—which are the cause of movement.[2]

And if, (on the other hand), the ultimate, occult, divine reasons should be poured out upon him, he would also not be able to move, even as, if there be not a

toggle of wood in a camel's nose he will not move, whilst if it be very large he will also not move, but lie down.

"*And there is no one thing of which We have not the storehouses, and We send it not down but in an appointed measure.*" [3]

Earth without water cannot become a brick, and when the water is over-abundant the earth again cannot become a brick.[4]

"*And He has raised up the Heaven, and appointed the balance.*" [5]

He gives everything by the balance, not without measure and method; except to those persons who have been changed from the world of creation,[6] and have become (the objects of the words), "*And God gives without measure to whom He will.*" [7]

"*But he who has not tasted does not know.*" [8]

Some one asked me what love is. I answered, "When you become like me you will know."

Love is a measureless affection, since it is (truly) said that it is a quality of God really, eternally, and absolutely; but as affecting (God's) slave it is unreal, adventitious, and relative. "*He loves them*" is completely true, but what is "*They love Him*"? [9]

PROEM

For a time this Masnavī has been delayed:[1] a time has been required for the turning of blood to milk.[2]

Until your (good) fortune gives birth to a new child, blood does not become sweet milk,—hear well (my words).[3]

When Ziyā'u 'l-Haqq Husāmu 'd-Dīn[4] turned back from the pinnacle of the Heavens,[5]

—(For) when he had gone on the ascent to the spiritual and divine sources,[6] no rose-buds without his Spring had blossomed,[7]—

When he returned from the Sea towards the shore,[8] the lyre of the poetry of the Masnavī became in tune.

His return was the day of opening (again)[9] for the Masnavī which was the burnisher of souls.

The appearance of the chronicles of this business and gain[10] (was) in the year six hundred and sixty-two.[11]

A nightingale[12] left this place and (then) returned; for the capture of these spiritual truths it had become a falcon.[13]

May the wrist of the King be (ever) the resting place of this Falcon! May this Gate be eternally open to the people.[14]

The bane of this Gate is desire and sensuality,[15] for otherwise there is draught upon draught here.[16]

Close this mouth, in order that you may see clearly;[17] the throat and mouth are the bandage which veils your eyes from that world.[18]

O mouth, you are actually the flame of hell.[19] O world, you are a partition between two states.[20]

The eternal light (is) by the side of the base world;[21] pure milk (is) by the side of streams of blood.[22]

When without (due) caution you take a step into these (streams) your milk becomes blood through admixture.[23]

Adam took one step into (the region of) sensual pleasure,[24] (and) separation from the high seat, Paradise, was the punishment of his carnal soul.[25]

The angels fled from him as from a demon. How many tears did he (not) shed for the sake of a loaf![26]

Although the sin which he committed was only (as) a hair, (still) that hair was (as) a hair in the eyes.[27]

Adam was the eyes of the Eternal Light; a hair in the eyes is an immense mountain.

If Adam had taken counsel[28] in that (matter), he would not, in penitence, have had to seek pardon.[29]

For when intellect is conjoined with intellect, it prevents evil action and evil words.

(But) when one carnal soul is associated with another carnal soul, the individual intellect becomes idle and useless.

When through being alone (and unadvised) you despair, you should come under the shadow of a friend of the Sun.[30]

Go! seek at once a friend of God; when you have done so God is your friend.

He who closes his eyes in retirement[31] has, after all, learnt that (practice) even from a friend (of God).

Retirement from all things other (than God), not from the friend of God, is requisite;[32] a fur-cloak is for the winter, not the spring.[33]

(If) one intellect be conjoined with another intellect, light is increased and the road[34] becomes clearly visible;

(But if) one carnal soul be associated with[35] another carnal soul, darkness is increased and the road becomes hidden.

The friend (of God) is your eyes, O huntsman;[36] keep him free from dust and straws.[37]

Take care you make no dust with the broom, the tongue:[38] bring to the eyes no present back of particles of dust.

Since the believer is the mirror of the believer, his face is safe from stain.[39]

In (your) troubles and difficulties the friend is the mirror of (your) soul:[40] breathe not, O soul, on the face of the mirror.[41]

In order that it may not hide its face under your breath, you must at every moment suppress your breath.[42]

Are you less than a piece of earth? When a piece of earth finds a friend, that is, the spring, it gains a hundred thousand flowers.[43]

The tree if it be associated with a friend, the pleasant breezes, will be covered (and adorned) with blossoms.

When it sees a false friend in the autumn, it draws its head and face under cover.[44]

It says, "A bad friend is an exciter of calamity;[45] when such comes, my course is to sleep.

So I will sleep and be (as) one of the Companions of the Cave:[46] sleep in the Cave is better than (wakefulness with) Decius.

Their wakefulness was wasted in (the service of) Decius;[47] their sleep was the source of honour (to them).

Sleep is wakefulness when it is with knowledge:[48] alas for the person awake who is in association with an ignorant person!

When the crows pitch their tents upon the winter, the nightingales conceal themselves and are silent.[49]

For without the rose-garden the nightingale is silent: the absence of the sun dispels wakefulness.

O sun, you abandon this rose-garden[50] in order to illumine (the parts) beneath the earth.

But the Sun of spiritual knowledge suffers no change of place: its point of rising is only the soul and intellect.[51]

Especially that perfect Sun which is the best,[52] whose action day and night is the giving of light.

If you are an Alexander come to the place of rising of the Sun,[53] and thenceforth wherever you go you will be bright and glorious.[54]

Thenceforth, wherever you go, it will be a place of sunrise (to you):[55] the rising suns will become attached to your sunset.[56]

Whilst your bat-like senses (are) hastening towards the sunset, your pearl-scattering senses (are) going towards the sunrise.[57]

The road of the (external) senses is the road of asses, O cavalier; have shame, you who squeeze in among asses on this road.[58]

In addition to these five (external) senses there are five (inner) senses; these latter are like red gold, and those former senses are like copper.[59]

In that market where are (assembled) the people of the Resurrection, how should they attach the same value to the copper senses as to the gold senses?[60]

The bodily senses eat the food of darkness;[61] the spiritual senses pasture on a Sun.[62]

O you who have borne the baggage of your senses to the spiritual world,[63] put out (your) hand like Moses from (your) bosom.[64]

O you whose quality is that of a Sun of spiritual and divine knowledge,[65] whilst the sun of the sky is restricted to one attribute;[66]

Sometimes you are a Sun, sometimes a Sea;[67] sometimes you are Mount Qāf, sometimes the 'Anqā.[68]

(But) in your essence you are neither that nor this, O you who are beyond (all) conjectures, and more than more.

The spirit is associated with knowledge and intellect; what business has the spirit with Arabic or Turkish?[69]

At You Who, without colour and form, have so many forms,[70] both the Confessor of the Unity and the Assimilator are bewildered.[71]

Sometimes He makes the Assimilator a Confessor of the Unity; sometimes the forms distract the Confessor of the Unity.[72]

Sometimes Abu 'l-Ḥasan in his intoxication says to you, "*O young in years, O fresh in body!*"[73]

Sometimes he destroys his own being: he does (this) in order to declare the exemption of the Beloved from all things.[74]

The seat of the sensible eyes is Secession;[75] the eyes of the intellect in (their) union (with God) are Orthodox.[76]

Those who are in subjection to the senses are Seceders; but through (ignorance and) error they represent themselves as Orthodox.[77]

Whoever remains in (subjection to) the senses is a Seceder: although he says he is Orthodox, it is (only) from ignorance.

Whoever gets out of (subjection to) the senses is Orthodox: (he is) a person of spiritual vision; he is the eye of the auspicious intellect.[78]

If the animal senses could see the King,[79] then an ox or an ass could see God.

If besides the animal senses you had no other senses exempt from sensual desire,

Then how should the sons of Adam have been honoured?[80] How (only) with senses (possessed in) common (with the animals) should they have become initiated into the divine mysteries?

So long as you do not leave form, your saying, "He is the Formless (conjoined) with the Formed" is vain.[81]

The Formless one (conjoined) with Forms is before him who is all kernel and has got out of the shell.[82]

(But) if you are blind,—"no crime shall it be in the blind"; but if not, go, (be patient in discipline and devotion), for "*Patience is the key to ease and happiness.*"[83]

The remedy, patience, both burns the veils of the eyes, and also opens the heart.[84]

When the mirror, the heart, becomes bright and clear, you will see pictures (in it) other than (those of) water and clay.[85]

You will see both the pictures and also the Painter; you will see the carpet of felicity and also the Carpet-Spreader.[86]

The image of my friend comes to me like the Friend (of God): his exterior is an idol, (but) his reality is an idol-breaker.[87]

Thanks be to God that when he appears, in his image (my) soul sees its own image.[88]

The dust of your threshold[89] has entranced my heart:—dust be on him who has been contented without your dust!

I said (to myself), "If I am (spiritually) beautiful I shall receive this from him;[90] but if not, he will laugh at me, an ugly-faced one.[91]

The plan (to be adopted) is this, that I should examine myself: otherwise he will laugh at me; how should I covet his society?[92]

He is beautiful and *a lover of beauty*[93]:—how should a young man choose an old woman?"

Know that the beautiful draws the beautiful (to itself): read upon this (subject the words), "*Good women for good men.*"[94]

In the world everything draws something (to itself): the warm attracts the warm, the cold, the cold.

(Those of) the null and void kind attract (to themselves) those who are null and void;[95] (but) those who are lasting are delighted also with those who are lasting.[96]

Those of the fire attract (to themselves) those of the fire; those of the light seek those of the light.[97]

When you close (your) eyes, uneasiness overtakes you:—how should the light of the eyes be content without the light of day?[98]

[When you close (your) eyes, it is agony to you:—the eyes cannot be content without the light of day].[99]

Your uneasiness is (from) the craving of the light of your eyes to be quickly joined with the light of day.

If when your eyes are open uneasiness seize you, know that you have closed the eyes of the heart, (and) open (them).

Recognise that (uneasiness as the) importuning of the eyes of (your) heart which seek a measureless Light.[100]

Since separation from those two transitory lights,[101] brought you uneasiness, (and) you opened your eyes,

Therefore, (now that) separation from those two permanent Lights[102] brings you uneasiness, have regard and care for them.

When He calls me,[103] let me look to see whether I am worthy of His call, or whether I am ill-favoured.[104]

If a handsome person call an ugly one to follow him, it is only mockery that he is using towards that (ill-favoured one).

How, I wonder, shall I see my face, to know of what complexion I am—whether I am like the day or like the night?[105]

I have sought much the picture of my own soul; (my) picture has not appeared to me from any one.

I said at last (to myself), "For what purpose is a mirror? It is (surely) that every one may know what and who he is."[106]

For the outer form there is the mirror of steel; but the mirror for the aspect of the soul is most precious (and rare).[107]

The mirror of the soul is naught but the face of the friend: the face of that friend who is of *That* Country.[108]

I said, "O heart, seek the Universal Mirror:[109] go to the Ocean; your business cannot be accomplished by a stream.[110]

In this search (your) slave has reached your street; (as) the pains of labour drew the Virgin Mary to the date-palm.[111]

When your eyes became eyes for my heart, this heart which had been unseen became drowned in eyes.[112]

I saw you as the Universal Mirror eternal (in its nature); [113] I saw my own picture in your eyes.[114]

I said, "At last I have found myself: in his two eyes I have found a clear, bright path." [115]

(Then) Fancy said to me; [116] "Take care! that is only your illusion: distinguish your essence from your illusion."

But my picture called to me from your eyes, "I am thou, thou art I in (our perfect) union.[117]

To these luminous and changeless eyes, (which are) of the eternal essences, how can any illusion find its way?" [118]

But if you see your picture in the eyes of any but me,—know that that is an illusion, and (a thing) to be rejected.[119]

Because (such persons) apply (to their eyes) the collyrium of the inexistent; they taste wine to which form has been given by Satan.[120]

Their eyes are the abode of illusion and inexistence, (and) consequently they see inexistent things as existent.

(But) since *my* eyes have received their collyrium from the Lord of Majesty, they are the abode of existence, not the abode of illusion.[121]

So long as a single hair of you remains before your eyes, in your fancy a Pearl will be as jasper.[122]

Then will you distinguish jasper from the Pearl when you have passed away entirely from your own fancies.[123]

Listen, O judge of pearls,[124] to a Story, in order that you may distinguish actual sight from conjecture.

A certain person in the time of 'Umar—May God be pleased with him!—imagines he sees the new moon.

In the time of 'Umar[1] the month of fast[2] came round, (and) a number of men ran to the top of a hill (with him)

To take an omen from the new moon of the (month of) fast.[3] Said one of them: "There, 'Umar, is the new moon."

When 'Umar could not see the moon in the sky, he said: "This moon has arisen out of your imagination;

For in the celestial spheres I am keener-sighted (than you).[4] Why (then) do *I* not see the pure crescent?"

He continued: "Moisten your hand, and rub your eyebrows, and then look up towards the crescent."

When he had moistened his eyebrows, he could not see the moon. He said: "O King, it is not the moon; it has disappeared."

He answered: "Yea, the hair of (your) eyebrows had become (as) a bow, which shot an arrow of surmise at you."[5]

A single hair deflected (from his eyebrow) led him into error,[6] so that he boastingly claimed to have seen the moon.

Since a deflected hair may veil the sky (from you), how will it be when all your members have become deflected?[7]

O you who (would) walk straight, make straight your members by means of the straight; turn not your face from the threshold (of the righteous).

The balance may make the balance true; the balance too may make the balance false.[8]

Whoever adjusts his weights to those of the untrue,[9] falls into deficiency and falseness, and his intellect becomes confused.

Go, be *severe upon the infidels;* scatter dust upon the heads of the aliens.[10]

Be as a sword upon the heads of the aliens; see you play not the fox, (but) be a lion,[11]

In order that the friends, through a sense of what is due to them, may not break with you; for those thorns are enemies of these roses.[12]

Set fire to the wolves, as to wild rue, for those wolves are the enemies of Joseph.[13]

Be on your guard! Satan addresses you as beloved son, in order that he, the accursed demon, may deceive you by (such) delusive words.

The same deceit did he practise against your father; —this black-faced one checkmated so great a one as Adam.[14]

This crow is alert at the game of chess;[15] watch not (his) play with eyes half asleep;

For he knows many stratagems (in the game),[16] which will stick in your throat like a splinter.

His splinters will remain in (your) throat many years. —What are those splinters? Love of rank and wealth.[17]

Wealth is a splinter, O you unstable (in devotion),[18] since it is a hindrance in your throat to the water of life.[19]

If a wily enemy carry off your wealth, a thief will have borne away a thief.[20]

A snake-catcher steals a snake from another snake-catcher.

A little thief carried off a snake from a snake-catcher. In his folly he accounted it a gain.

The snake-catcher escaped from a snake-bite; the snake miserably killed him who had robbed the other.

The snake-catcher saw him, and then recognised him; he said, "My snake has deprived him of life.

My soul demanded in prayer as to him,[21] that I should find him and take the snake from him.

Thanks to God, that prayer was rejected;—I thought (the rejection my) loss, (but) it turned out gain."

Many prayers are there which are loss and destruction; but God, the pure, in His kindness hears them not.

A companion of Jesus—On Him be peace!—begs Him to restore some bones to life.

A certain fool was accompanying Jesus; he saw some bones in a deep hollow.

He said, "O (my) companion, (teach me) that exalted Name by which you make the dead alive.[22]

Teach it to me, in order that I may do a kindness:—that by it I may give life to (these) bones."

He answered, "Be silent; that business is beyond you: it is incongruous with your breathings and speech.[23]

For that business demands a breath[24] more pure than rain; and more subtle in its action than are the angels.[25]

Lifetimes are required before the breath is purified,[26] and one becomes thus a custodian of the treasury of the heavens.[27]

(Supposing) you indeed take this rod firmly in your hand, whence would your hand gain the cunning of Moses?"[28]

He rejoined, "If I be not one, who should give utterance to (such) mysteries, then do you utter the Name over the bones."

Jesus said, "O Lord, what mystery is this? What means the tendency of this fool towards such contention?[29]

Why is not this sick man solicitous about himself? Why has this lifeless carrion no care for life (in himself)?

He leaves his own dead personality,[30] and seeks to restore[31] an alien corpse."

God said, "He who is an alien to grace seeks and finds (naught but) disgrace and adversity:[32] if thorny brambles grow,[33] it is the requital of his sowing.

He who sows the seeds of thorny brambles in the world,—see you seek him not in a rose-garden.[34]

If he take a rose in his hand, it becomes a thorn; if he go towards a friend, that friend becomes a serpent.[35]

That miserable wretch is the alchemy of snake-poison, in contrariety to the alchemy of the pious man."[36]

A (travelling) Ṣūfī advises a (monastery) servant how to attend to (his) animal; to which the servant answers, "There is no power (except in God)."

A Ṣūfī was wandering about the world; until one night he became a guest in a monastery.

He had one animal which he fastened in the stable. (Then) he sat in the chief seat of the hall with (his) friends (the Ṣūfīs).

He then engaged in contemplation with his friends: concentration (of heart upon God) in presence of the friend (*i.e.* the Shaikh) is a book.[37]

The Ṣūfī's book is not the blackness of letters and words; it is naught but a heart white as snow.[38]

The provisions of the learned man are traces of the pen. What are the Ṣūfī's provisions? (They are) traces of the feet.[39]

Like a huntsman he goes after the game; he sees the musk-deer's steps, and follows upon the traces.[40]

For some time it is fitting for him to follow the steps; afterwards indeed the navel-bag of the musk-deer is his guide.[41]

When he has given thanks for the steps (to be followed), and has travelled, he will necessarily attain to an object.[42]

To proceed one stage in hope of the musk-bag is better than a hundred stages and the steps (taken) in circumambulating (the Ka'ba).[43]

That heart in which the rays of the moon arise is to the 'Ārif the opening of doors.[44]

To you (the heart) is a wall, but to them (the 'Ārifs) it is a door; to you it is a stone, but to the revered ones a (lustrous) pearl.[45]

That which you see plainly in a mirror—the spiritual chief (the Pīr) sees more than that in a clod of earth.[46]

The spiritual chiefs are they whose souls, ere this world was, existed in the sea of (God's) munificence.[47]

Before (the existence) of this body they lived many ages (in the spiritual world); before the sowing they gathered the produce.[48]

They received souls before pictures (came into being); they bored pearls before the sea (existed).[49]

(God takes counsel with the angels as to the creation of man).[50]

Counsel was being taken as to the creation of man, (when) the souls (were still immersed) up to the neck in the sea of God's potency.[51]

When the angels objected to that proposal, the Pīrs secretly whistled (in derision) at them.[52]

(They, the Pīrs, were) acquainted with the picture of everything which has become existent, (even) before the Universal Soul became fettered.[53]

Before the skies (existed) they saw Saturn; before (the existence of) grains they saw bread.[54]

Without brain and heart, they were full of thought; without army and war, they were associated with victory.[55].

That actual vision (of theirs) is, as regards them, thought; though, indeed, as regards these (people of the world), it is intuition.[56]

Thought is in connection with the past and the future; when it is freed from these two, the difficult is solved.[57]

They saw every conditioned thing as a thing unconditioned;[58] they saw the pure metal and the impure before the mine (existed).

In the heart of the grape they saw the wine; in absolute non-existence they saw objects.[59]

Before the creation of grapes they drank wines, and shewed (the) excitement (of intoxication).[60]

In hot July they see December; in the rays of the sun they see the shade.[61]

This firmament drinks draughts as they (the Pīrs) circulate the cup; the sun through their generosity puts on gold brocade.[62]

When of these (Pīrs) you see two friends together,—they are even as one, and also as six hundred thousand.[63]

Their numbers are after the manner of (those of) the waves: (it is) the wind (which) has produced their multiplicity.[64]

The Sun of spirits has become diffused through the windows, the bodies.[65]

When you look at the (sun's) disk it is indeed one; but he (whose mental vision is) veiled by bodies is in doubt.[66]

The diffusion is entailed by the animal spirit; the human spirit is one essence.[67]

Since *God sprinkled His Light upon them*—His Light will never become scattered.[68]

Put off awhile (your) languor, fellow-traveller, that I may laud a mole of that (supreme) beauty.[69]

(It is true that) the beauty of His moles is indescribable: what are both worlds? (They are) the reflection of His moles.[70]

When I speak of His beautiful moles, my speech wishes to cleave my body.[71]

Like an ant I am so charmed at this granary that I (am seeking to) bear a load (which is) beyond me.[72]

The exposition of the inner meaning of the Story is arrested by reason of the hearer's inclination towards hearing the outer form of it.[73]

When will He who is the envied of (all) lights allow me to narrate that of which the narration is an indispensable duty?[74]

The sea throws forth foam and makes a barrier: it draws back (the foam), and (again) after drawing (it) back it flows in (with it.)[75]

Hear (now) what has acted as an obstacle at this time: the hearer's heart has gone, I judge, elsewhere.

His heart has inclined towards the Ṣūfī guest; he has sunk to his neck in the desire (to hear about him).

(So) it is incumbent (upon me) to diverge from this discourse, (and return) to that Story in order to describe the case.

Do not think the Ṣūfī that external form (you may see), dear friend; how long (will you delight) like children in nuts and raisins?[76]

Our bodies are nuts and raisins, my son; if you are a man give up these two things.

If you do give them up, the favour of God will raise you above the nine heavens.[77]

Hear now the Story in its external form; but be careful you separate the grain from the husk.[78]

The servant takes upon himself the care of the animal, but shows remissness (in the duty).

When the zikr of the Ṣūfīs who sought advancement (in spiritual knowledge) came to an end in ecstasy and joyous emotion,[79]

They brought a tray of food for the guest, who then remembered (his) animal.

He said to the servant, "Go into the stable, (and) dispose the (chopped) straw and barley properly for the animal."

(The servant) answered, "There is no power (except in God)![80] What superfluous speaking is this! This business has been mine for many a day."

(The Ṣūfī) said, "First moisten his barley, for the poor little ass is old and his teeth are weak."

(The servant) answered, "There is no power (except in God)! what is this you are saying, great man? (Others) learn these provisions and arrangements from me."

He said, "Put his saddle off first of all, and then apply the 'manbal' remedy[81] to his galled back."

(The servant) replied, "There is no power (except in God)! pray leave off these words of wisdom;[82] a hundred thousand guests of your kind have come to me.

All have left us contented with us: (our) guests are (as) our lives and relatives."

(The Ṣūfī) said, "Give him water, but (let it be) lukewarm."

He responded, "There is no power (except in God)! you make me feel ashamed."

He said, "Put but little (chopped) straw in (his) barley." He replied, "There is no power (except in God)! cut short these words."

(The Ṣūfī) said, "Sweep his place (clean) of stones and dung, and if it be wet, scatter some dry earth over it."

He answered, "There is no power (except in God)! O spiritual father, you (also) utter this formula, and speak but few words to a capable envoy." [83]

(The Ṣūfī) said, "Take a curry-comb and curry the ass's back." He answered, "There is no power (except in God)! Do have some shame, O spiritual father." [84]

The servant spoke thus, and girded up his waist tightly; he said, "I go, and first I will bring the (chopped) straw and barley."

He went off, and took no (further) thought of the stable; he (thus) led the Ṣūfī into false assurance.

He went and joined some dissolute fellows, and derided the Ṣūfī's admonitions.

The Ṣūfī was tired from the journey and lay down; with closed eyes he saw dreams: [85]

(First) that his ass had been seized by a wolf, which was tearing pieces out of its back and thighs.

He exclaimed, "There is no power (except in God)! what mad fancy is this! Where, I wonder, is that kind servant?"

Again, he seemed to see his ass travelling along the road; sometimes falling into a well, sometimes into a ditch.

He had a number of various disagreeable dreams; he recited the Fātiḥa and also al-Qāri'a. [86]

He said, "What remedy is there? my friends have (all) run out; they have departed and fastened all the doors."

Again he said, "Strange indeed (if he were unfaithful), (for) did not that little servant eat bread and salt with us?

I showed nothing but kindness and gentleness to him; why (then) should he, on the contrary, use enmity with me?

Any act of enmity must be warranted by (some) cause; for indeed the fact of being of the same kind dictates good faith." [87]

(On the other hand) he said again, "So great a one as Adam with his kindness and generosity—when had he done any injury to Satan?

What (again) has man done to serpents and scorpions that they wish him pain and death?

To rend is the nature and disposition of the wolf. This envy (we know of) is after all plainly seen in men." [88]

Again he said, "Circumspection is your evil suspicion: whoever is not suspicious—how can he remain safe and sound?" [89]

(Whilst) the Ṣūfī (was engaged) in anxious thought, the ass was in such condition as (I pray) be the meed of the foe.

The wretched ass (was) amongst dirt and stones, his pack-saddle awry, his halter torn.

After the journey without fodder all night, (he was) sometimes as one at the last gasp, sometimes as one brought to (the verge of) destruction.

The ass all night recited, "O God, I ask not for barley (but I might at least crave) not less than one handful of (chopped) straw."

His condition seemed to plead, "O Shaikhs, (shew) a little commiseration, for I am in torture through this shameless incapable (servant)."

That which the ass experienced of pain and torture—the land-bird suffers in an inundation.[90]

Then the wretched ass from excessive hunger turned from side to side that night till dawn.

The day broke, (and) at dawn the servant came; he soon sought the pack-saddle, and put it on the (ass's) back.

Like a dealer in asses he gave him two or three strokes: his treatment of the ass was such as behoved such a cur.

The ass was stirred up by the sharpness of the sting; what tongue has the ass to describe his own condition?[91]

The caravan travellers think that the ass is ill.

When the Ṣūfī had mounted and set off, the ass did nothing but fall on (his) face every moment.[92]

Every moment the people raised him; all of them thought him ill.

One twisted his ears violently; another looked for a gad-fly under his palate.

(Still) another sought for a stone in his shoe; (and) another (again) looked for dirt in his eyes.[94]

They spoke out, (saying), "O Shaikh, from what is this? Did you not say yesterday, 'Thanks be to God, this ass is strong'?"

He answered, "That ass which last night swallowed 'Lā ḥaul,' can get on only in this fashion.

Since the ass's food last night was 'Lā ḥaul,'—since he was last night a praiser of God, to-day he is (engaged) in prostration." [95]

People for the most part are eaters of men; seek not security from their salutations.[96]

The hearts of all are a demon's abode; accept not the deceitful words of demoniacal men.

He who swallows "Lā ḥaul" from a demon's mouth, will fall like that ass on his head in the (good) fight.[97]

Whoever in the world swallows the imposture of Satan, and the (false) respect and deceit of an enemy who shews as a friend,—

On the Path of Islām, (and) on the bridge Ṣirāṭ will fall on his head through bewilderment like the ass.[98]

Take care you listen not to the blandishments of a false friend; do not walk on the earth in fancied security, (but) look out for snares.

See a hundred thousand demons reciting "Lā ḥaul." O Adam, in the serpent behold Satan.[99]

(Each of these demoniacal ones) utters deceitful words and says to you, "O beloved friend," [100] in order that he may strip the skin off his friend like a butcher.

He utters deceitful words in order that he may strip your skin off: alas for him who tastes opium from enemies! [101]

He puts his head on your foot; like a butcher he uses false words for the purpose of miserably shedding your blood.

You, like a lion, take your prey yourself; do not desire the blandishments of stranger or of relative.[102]

Consider the regard and attention of the mean as (those of) the (monastery) servant: friendlessness is better than (to receive) the blandishments of the worthless.

Do not settle in the land of others; do your own business, not that of a stranger.[103]

Who is the stranger? your earthy body, on account of which come (all) your grief and trouble.

So long as you give the body rich food, you will not see any fatness in your real essence (the spirit).

If the body be covered with musk,[104]—on the day of death its evil smell will be manifest.

Do not put musk on the body, (but) apply it to the heart. What is musk? It is the pure name of the Lord of glory.[105]

The hypocrite puts musk upon his body, and puts his spirit at the bottom of a dust-heap.

On his tongue is the name of God, and in his soul are evil smells (arising) from his impious thoughts.[106]

The praise of God from him is as plants upon a mound of dust: it is (as) roses and lilies upon a dung-heap.

Those plants are there assuredly as things taken temporarily from their proper place; the place of those roses is the convivial meeting and (the abiding place of) joy.[107]

"*Good women* come to *good men*"; there is (also in the text), "*bad women* (*are*) *for bad men*;"—take you heed.[108]

Do not cherish malice, (for) those whom malice leads astray—their graves are placed by the side of the malicious.[109]

The origin of malice is hell, and your malice is a part of that whole, and an enemy to your religion.[110]

If you are a part of hell, then bear in mind (that) the part settles towards its whole.

And if, O you of good fame, you are a part of paradise, you will have permanent pleasure through paradise.

The bitter is assuredly joined to those who are bitter; how can false words be associated with the true?[111]

You, O brother, are only thought; (as regards) the rest (of you), you are merely bone and fibre.[112]

If your thought is a rose, you are a rose-garden; and if it is a thorn, you are fuel for the furnace.

If you are rose-water, they put you on their head and bosom; and if you are as urine they throw you out.

See the trays in front of perfumer-grocers,—how the latter put kind and kind together:

Mingling together articles of one kind with those of the same, and bringing out a charm through this homogeneity.

If lentils should get mixed with their pieces of sugar, they separate them from each other one by one.

The trays broke, and the souls were scattered: good and bad were mingled with one another.[113]

God sent prophets with (inspired) leaves, that He might separate these (different) grains from one another on the tray.[114]

Before this, we were one great community; no one knew whether we were good or bad.

False coin and true were (equally) current in the world, since it was all night, and we were as travellers in the night.

Until the Sun of the prophets arose, and said, "Begone you who are alloyed; you who are true come (forth)!

The eye knows how to distinguish between colours; the eye knows rubies and common stones.[115]

The eye knows the gem, and (it knows) bits of straw and dust; for that (reason) bits of straw and dust prick the eye.[116]

These persistent forgers of coin are enemies of the day; (but) those pieces of gold fresh from the mine are lovers of the day.[117]

(They are lovers of it) because the day is the mirror which makes (the pure gold) known; so that the "ashrafī" receives honour from the day.[118]

For that reason God entitled the Resurrection "the Day": the day shews the beauty of red and yellow.[119]

Therefore, in truth, the day is (a symbol of) the mind of the saints; (but) the day in comparison with their moon is like the shade.[120]

Consider day as the reflection of the secrets (of the mind) of the man of God; and night, the veiler of eyes, as the reflection of the veiling of him.[121]

For that reason God said, "*By the early morning!*" Now "the early morning" is the Light of Muḥammad's mind.[122]

(There is) another explanation (given) that the Friend (of Muḥammad) meant (literally) this early morning, for the reason that this (latter) is even also the reflection of him.[123]

For otherwise it is unfitting (for God) to swear by a transitory thing: how can the transitory indeed be worthy of God's speech?

From the Friend (of God came the words), "*I love not (gods) which set.*"[124] Then how could the Lord of the worlds (incline to and) intend the transitory?

That Friend said, "*I love not (gods) which set.*" How (then) could the glorious Lord intend the transitory by this (oath)?

Again, "*By the night*" (means) the veiling of him, through that earthy, dark body of his.[125]

When his Sun arose in the Sky, it said to the night of (his) body, "Behold, *He has not abandoned you.*"[126]

Union was gained after the essence of affliction: the words, "*He has not conceived hatred,*" are expressive of the sweetness of it.[127]

Every expression, indeed, is the indication of a certain condition:[128] the condition is as the hand, and the expression is an instrument.

The goldsmith's tools in the shoemaker's hands are like grain sown in sand.

And the shoemaker's tools with the husbandman are like (chopped) straw before the dog, and bones before the ass.

The assertion, "*I am God,*" on the lips of Manṣūr was the light (of truth); the words, "*I am God,*" on the lips of Pharaoh were a lie.[129]

The rod in the hand of Moses was a witness (to his truth); in the enchanter's hand the rod was a thing of no avail.

For this reason Jesus did not teach the person who accompanied him that Name of God.

For he could not understand it, and would attribute imperfection to the instrument.[130] Strike clay with flint, and when will sparks fly?

The hand and the instrument are like flint and steel: a pair is indispensable; a pair is the condition of birth.

He who is without associate and without instrument is One; in number there is doubt but that One is without any doubt.[131]

He who believes in two, he who believes in three, and he who believes in more than these,—they are all assuredly agreed as to one.[132]

When strabism has been put off, they will become alike: the believers in two or in three will be believers in One.

If you are a believer in One in the (polo)-field of (devotion to) Him, (then) spin round (as a ball) in His polo-stick.[133]

The ball is then perfect and without defect when it dances at the stroke of the King's hand.[134]

Listen with intelligence, you who squint, to these (words): apply a remedy to (your) eyes by way of (your) ears.[135]

Many (are the) pure words (which) do not rest in blind hearts, but go (back) to the source of light.

(Whilst) those spells of the demon fit into crooked hearts as a crooked shoe fits a crooked foot.

Though you dwell upon theosophy, it keeps clear of you when you are unfit.

And though you write and annotate upon it; and though you boast (of your knowledge of it) and comment upon it;

It withdraws its face from you, O disputant; it breaks its bonds and flees from you.[136]

(Whereas) if you do not read, and Knowledge sees your ardour, it may become as a bird trained to your hand.

It does not rest with any incompetent person, even as a peacock (rests not) in the rustic's abode.

The King finds (his) falcon in the house of a decrepit old woman.

Knowledge is not the falcon which fled from the King towards a decrepit old woman who was sifting flour,

In order to cook a "tutmāj" for her children.[137] She saw that beautiful falcon of good breed.

She tied its little feet, and clipped its wings; she cut its claws, and gave it (chopped) straw for food.

She said, "Incapable people have not kept you in proper order: your wings have got inordinately big, and your claws (too) long.

The hand of every incapable person makes you ill. Come to (your) mother so that she may tend you."

Look upon the fool's friendship, my companion, as of this kind, because he always walks awry upon the road.[138]

In his search (for the falcon) the King's day turned to night. (At last) he came towards the old woman and (her) hut.

He suddenly saw the falcon in smoke and dust; the King wept bitterly over it and lamented.

"Although," said he, "this is the requital of your conduct in not being true to fidelity to me.

Why do you settle in hell after paradise, heedless of the Text, '*The companions of the fire* (and those of paradise) *are not equal.*'[139]

This is a fit return for him who perversely and unreasonably flees to an old woman's house from the King who knows (your condition and needs)."

The falcon rubbed its feathers against the King's hand: without a tongue it said, "I have committed a sin.

(But) to whom can the vile then cry, before whom can they lament, if You, O generous One, accept nothing but good?

The King's grace makes the soul incline to sin, because the King makes good of every evil."

Go, do not evil, for (even) our good acts are ugly in the sight of our beautiful (Beloved).[140]

You have thought your service worthy and fitting; through that you have raised the standard of sin.

Since you have the privilege and custom of praise and prayer, your heart has become deluded by pride on account of that prayer.

You have considered yourself in harmony with God.[141] How many a one falls apart (from Him) through this opinion

Though the King sit with you upon the ground, know yourself, and behave your best.[143]

The falcon said, "O King, I am repentant; I turn towards You in repentance, and am again a Muslim.

He whom You intoxicate, and embolden with wine[145] —if through intoxication he walk awry, accept his plea for pardon.

Though my claws have gone,—since You are with me, I will tear away the fore-lock of the sun.[144]

And though my wings have gone,—since You favour me, the sky will shew no play before my play.[145]

If You give me a belt, I will tear up mountains;[146] if You give me a plume, I will break standards.[147]

After all, my body is not less than that of a gnat: I would convulse the sovereignty of Nimrod with my wings.[148]

Take me to be a swift in weakness; and take every enemy of mine to be as an elephant[149]—

If I throw a burnt ball[150] no larger than a grain, my ball in its action will be as that of a hundred ballistas.

Although the stones (I throw) are no larger than chick peas, still in the contest they would leave neither head nor helmet (intact).

Moses came to the contest with one staff, and (successfully) attacked Pharaoh and his swords.

Every prophet, by himself, who has knocked at that Door,[151] has been able to cope alone with the whole world.

When Noah asked Him for a sword, the waves of the Flood took the sword's nature by His command."[152]

What indeed, O Muḥammad, is the army of the earth (to you)? See the moon in the sky, and split its forehead;[153]

In order that the ignorant astronomers may know that this cycle is yours, (and) not that of the moon.[154]

It is your cycle, for Moses, the Interlocutor (of God),[155] constantly longed to be in this age of yours.

Since Moses saw the brilliancy of your age, in which the morning of Revelation dawned,[156]

He said, "O Lord, what age of divine mercy is that! (In that age) there is more than mercy: in it there is (actual) Vision.[157]

Plunge your Moses through the seas (of ages), and bring him up in the age of Muḥammad."

God answered, "For that purpose have I given you that view, O Moses; for that purpose have I opened the road for you to that (divine) communion (of Muḥammad's).[158]

For (in reality) you are of that age (even) in this age, O Interlocutor; stretch out (your) legs, for this carpet is long.[159]

I am generous: I show bread to my slave, in order that desire (of it) may cause that living creature to weep.[160]

The mother rubs the nose of an infant (of hers), in order that it may awake and seek some nourishment.

For it may have gone to sleep hungry and unaware (of that condition); and those two breasts tingle in her through (her) affection (for the infant).

'*I was a treasure, a hidden mercy; so I sent out a guided community.*'"[161]

All noble gifts which you are strenuously seeking —He (first) shewed you (them), so that you coveted them.[102]

How many idols has Muḥammad broken in the world, that Communities might pray to the (One, True) Lord![103]

Had it not been for the efforts of Muḥammad, you also, like your ancestors, would be worshipping idols.

If you speak, speak (your) thanks for this deliverance, in order that he may deliver you also from (your) internal idols.[104]

You have turned (your) head away from thanks for the religion, for the reason that you have received it as a gratuitous inheritance from (your) father.

How should a man who inherits know the value of property? A Rustam[105] strains himself to death (in acquiring wealth), and Zāl, (his father), inherits (it) gratuitously.

"When I make a person weep, my mercy is excited; that weeper and crier (then) tastes my bounty.[106]

If I do not wish to give, I do not indeed show him (any object of desire); but when I have made him distressed, I bring him joy.

My mercy is dependent upon that bitter weeping: when he weeps waves arise from the Sea of mercy."

Shaikh Aḥmad, the son of Khiẓrūya,[107] buys "ḥalvā"[108] for his creditors on the inspiration of God most High.

There was a Shaikh who was always in debt through the generosity for which he was famous.[109]

He incurred countless debts with the great (and rich), (and) spent (the money) on the poor of the world.

He had also built a monastery by debt (incurred)—he had bestowed energy, money, and the monastery (for the love of God).

God used to pay his debts from every quarter. For "the Friend" God turned sand into flour.[170]

The Prophet has said, "Two angels continually utter the (following) prayer in the streets:[171]

'O God, give a (worthy) successor to the lavish. And O God, give destruction to the miserly.'"[172]

(This applies) especially to that lavish man who expends his life: who sacrifices his throat to God.

Like Ishmael, presents his throat; the knife (then) can do his throat no harm[173]

Therefore in this respect the martyrs are alive and happy;[174] do not look (simply) at the body as an infidel (would).

For (God) has given them eternal life as a return (for their self-sacrifice): a life free from grief, pain, and misery.

The indebted Shaikh continued this practice for years: he took (from some), and gave (to others), like a business agent.

He went on sowing seeds until the day of death, so that he might be on the day of death a glorious lord.

When the Shaikh's life reached (its) end: when he saw in himself the signs of death,

His creditors sat all together around him—whilst the Shaikh was softly melting away like a candle.

The creditors had become hopeless and morose; (and) the pain of (their) hearts was added to the pain of (his) lungs.[176]

The Shaikh said (to himself), "See these suspicious people! Has not God four hundred gold dīnārs?"[177]

(At that time) a boy cried "ḥalvā" outside (the house): he boasted of the "ḥalvā" in the hope of "dāngs."[178]

The Shaikh nodded to (his) servant to go and buy the whole of the "ḥalvā;"

(Thinking to himself) that when his creditors should eat the "ḥalvā," they would not, for a (short) time, look so bitterly at him.

The servant immediately went out to the door in order to buy all the "ḥalvā" from the boy.

He said to him, "For how much will you sell the 'ḥalvā' in a lump?"[179] The boy answered, "Half a 'dīnār' and a few odd coins."

He rejoined, "No! Do not ask too much from Ṣūfīs; I will give you half a 'dīnār'—say no more."

The boy put the tray before the Shaikh.—See (now something of) the mysterious secrets of the Shaikh.[180]

He made a sign to the creditors, signifying, "Behold this food is an offering; eat and enjoy it; I give it you."

When the tray was empty the bby took it. He said, "Give me the money, O wise man."

The Shaikh answered, "whence can I get money? I am a debtor, (and) I am on the way (too) to inexistence."[181]

The boy through grief cast the tray upon the ground; he raised lamentations and wept and sobbed.

The boy wept with cries of distress at the imposition; he said, "Would that both my legs had been broken (so that I had not come to this place)!

Would that I had wandered about a bath fire-place;[182] and that I had not passed the door of this monastery!

Parasite Ṣūfīs, fond of (dainty) morsels! Dogs in heart who wash their faces like cats!"[183]

From the boy's outcry people of all sorts collected there,[184] and a crowd gathered round the boy.

(The boy) came up to the Shaikh and said, "O harsh Shaikh, know for certain that my master will beat me to death."[185]

If I go to him empty-handed, he will kill me. Do you sanction (this)?"

And the creditors too, with strong disbelief (in the Shaikh), turned their faces towards him, (and asked) what was (the meaning of) this trick.

"You have," said they, "consumed our property; you bear (to the future state) our grievances (against you); for what reason (then) was this other wrong superadded?"

Till afternoon prayers the boy wept; the Shaikh closed his eyes, and did not look at him.

The Shaikh heedless of harsh words and opposition, had drawn his face under the coverlet like the moon.[186]

Happy in eternity without beginning, happy in death, rejoicing—careless of blame and of the words of high and low.

He in whose face the Beloved sweetly[187] smiles,—what injury can he suffer from the sourness of face of others?

He whose eyes the Beloved kisses,—how can he suffer from the Sky and its anger?[188]

On a moonlight night when the moon is above "Simāk,"[189] what does it care for dogs and their barking?

The dog accomplishes its function; (and) the moon fulfils its office of diffusing light by its face.[190]

Everyone accomplishes his own little business; the water does not lose its purity through a bit of stick or straw.[191]

The bit of stick or straw floats inconspicuously[192] on the surface of the water; the pure water flows on calm and undisturbed.[193]

Muṣṭafā[194] cleaves the moon at midnight; and Bū Lahab[195] through malice talks nonsense.

Can the dog's bark ever reach the moon's ear—especially a Moon which is the elect of God?[196]

The king drinking till dawn on the banks of a stream, (and) in ecstasy with music, is unaware of the croaking of frogs.

The division of the boy's claim among them would have been only a few "dāngs"; but the influence of the Shaikh's mind prevented that generosity:

So that nobody might give anything to the boy.—The power of "Pīrs" is greater even than this.[197]

(The time of) afternoon prayers came on, (when) a servant arrived with a tray in (his) hand from a man generous as Ḥātim:[198]

A man of wealth and means, who sent the Pīr a present, being aware of his case.

Four hundred "dīnārs," (and) on the side of the tray another half "dīnār" in a piece of paper.

The servant approached and showed honour to the Shaikh, and put the tray before the incomparable Shaikh.

When (the Shaikh) unveiled the face of the tray,[199] the people beheld that miracle of his.

Sighs and groans at once arose from all, (whilst they said), "O chief of Shaikhs and Kings of the Path, what (miracle) is this?

What mystery is this, what predominant power again is this,[200] O lord of the lords of mystery?

We did not know; pardon us; most rambling (and senseless) indeed are the words which have escaped us.

We who blindly hit about with staffs shall necessarily break lamps[201]

We, like deaf people, without having heard a single address, from our own (mere) conjecture give answer in idle and inapplicable words.

We have not taken counsel from Moses, who was shamed by unbelief in Khizr:[202]

(Unbelief) notwithstanding he had such eyes as reached the heights: (such eyes) that the light of them penetrated the heavens.[203]

Through folly, O Moses (of the time), have the eyes of a mill-mouse opposed your eyes."[204]

The Shaikh answered, "All that talk and babble I forgive: I make it no wrong against you.[205]

The secret of this (matter) was that I petitioned God; He necessarily showed me the right path.

He said, 'Although that "dīnār" is little, still (the return of) it is dependent upon the clamour (and lamentation) of the boy.[206]

Until the confectioner-boy weep, the sea of (My) mercy is not agitated.'"

The boy, O brother, is the pupil of your eye:[207] know well that (the object of) your desire is dependent upon your lamentation.

If you wish that that robe of honour should come to you, then make the pupil of your eye weep over your body.[208]

A certain person warns an ascetic to weep but little lest he become blind.

To an ascetic a companion of his in the practice of religion said, "Weep but little in order that your eyes may not suffer injury."

The ascetic answered, "The matter lies not outside of two (alternatives): the eye sees or sees not the Beauty (of God).

If it see the Light of God, what source of regret is there (in the loss of it)? In union with God how unimportant are the two eyes!

And if it see not God,—say, 'Let it go! Let so miserable an eye be blind!'"[209]

Do not trouble about the eyes when that Jesus is yours;[210] do not go to the left, in order that he may give you two right eyes.[211]

The Jesus of your spirit is present with you;[212] ask help of it, for it is an excellent helper.

But do not every moment charge the heart of Jesus with the troubles of a body which is full of bones;[213] —

As did that fool whom we have mentioned in the Story for the sake of the righteous.

Do not seek from your Jesus that your body should live; do not ask of your Moses (the gratification of) the desire of a Pharaoh.[214]

Put the thought and care of living but little on your heart;[215] your sustenance will not fall short; attend you at the Court (of God).[216]

This body is a tent for the spirit; or it is like an Ark for Noah.

When the Turk is (there), he will find a tent; especially when he is a holy man of the Court (of God).[217]

The completion of the Story of the coming to life of the bones on the prayer of Jesus—On him be peace!

Jesus uttered the Name of God over the bones, because of that young man's entreaty.

For that silly man the command of God gave life to the bones under the form to which they had belonged.[218]

(Immediately) a black lion sprang forth; it gave him a stroke (and) destroyed him.[219]

It tore his head and the brains were immediately scattered:—the inside of a nut (rather), for in him there were no brains.

If he had had brains,[220] the rending of him would have been an injury only to his body.

Jesus said to it, "Why did you strike him (so) hastily?" (The lion) answered, "Because you were disturbed by him."

Jesus said, "Why did you not drink the man's blood?" (The lion) answered, "In (God's) apportionment I had no (further) allowance of food."[221]

How many a person like that furious lion has left the world without having eaten his prey![222]

His allotted portion (is) not (even) a straw, and his cupidity (is) like a mountain: he has acquired means, (but) he has no means (of using, or profiting by them).

O God, who have made it easy for us to do gratuitous and profitless work in the world, (we pray You) deliver us (from it).[223]

(A thing) appears (as) bait to us, and it is (really) a snare; show it to us even as it (really) is.[224]

The lion said, "O Jesus, that prey was simply for the sake of a warning to (people).

(For) if any sustenance had been for me still in the world, what business should I have had with the dead?"[225]

This is the merited punishment of him who finds pure water, and like an ass foolishly and wantonly stales in the stream.[226]

If the ass knew the value of that stream, he would put his head in it instead of his feet.

(When the man) finds so great a prophet (as Jesus): a Lord of the Water (of Life), a Maintainer of life,—

How (is it) he dies not before him, saying, "O Lord of the Water, make me living through the command, 'Be'!" [227]

Take care you desire not the dog, your carnal soul, (to be) living; for it has been the enemy of your rational soul from of old.

Dust be on the head of the bone which prevents the dog from hunting the rational soul! [228]

(If) you are not a dog, why are you enamoured of bones? Why like a leech are you in love with blood? [229]

What (kind of) eye is that which has not sight? which suffers only disgrace when submitted to trials? [230]

Sometimes there is error in opinions,—but what kind of opining is it which comes blind from its journey? [231]

O eye, you wail over others; sit down awhile and wail over yourself; [232]

(Because) the branch grows green and fresh from the weeping cloud; because the candle becomes brighter from weeping.

Wherever they are wailing sit you there; for it is more fitting (indeed) for *you* to moan and sob.

Because they are in grief for the loss of the transitory, and are heedless of the ruby of the permanent, fresh from the mine. [233]

Because the stamp of servile imitation is a fetter on the heart; [234]—go, and with tears wear away that fetter.

Because servile imitation is the bane of all good; servile imitation is (but) a straw, if it is (even like) a solid mountain.[235]

If a blind man is burly and inascible, consider him (but) a piece of flesh, since he has no eyes.

If the servile imitator speak words finer than a hair, that head of his has no knowledge of the words.[236]

He has some intoxication from his own words, but between him and the Wine[237] there is a good distance.

He is like the river-bed:[238] it itself does not drink any water, but the water passes from it to the water-drinkers.

The water does not rest in the river-bed, because the river-bed is not thirsty or a drinker of water.

Like the reed-flute[239] he moans and laments;[240] but he aims only at finding a market.[241]

The servile imitator in (his) words is (only like) a hired mourner: that wicked man's idea[242] is nought but covetousness.[243]

The hired mourner utters impassioned words; but where is there passion of heart and a pure skirt?[244]

Between him who has the truth and the servile imitator there are differences (indeed); for the former is like David,[245] and the other is (only) an echo.

The source of the former's words is impassioned feeling; but the servile imitator is (only) a picker up of old (teaching).[246]

Take care you be not deluded by those plaintive words. The load is on the ox and the wagon moans.[247]

The servile imitator also is not debarred from reward: the hired mourner has his reward in due measure.

The unbeliever and the believer utter the name of God; but between the two there is a good difference.

That beggar uses the name of God for the sake of bread; the pious man utters it from his very soul.

If the beggar knew anything of the word he utters, neither less would remain before his eyes nor more.[248]

For years that beggar of bread utters God's name: like an ass he bears the Qur'ān for the sake of chopped straw.[249]

If the words on his lips had shone in his heart, his body would have become as motes.[250]

To utter the name of a demon is effective in sorcery;[251] *you* gain a mite by (uttering) the name of God![252]

A peasant strokes a lion in the dark, thinking that it is his ox.

A peasant fastened an ox in the stable; a lion eat his ox, and sat in its place.

The peasant went into the stable towards the ox: that prier into corners[253] sought the ox at night.

He stroked the lion's limbs, its back and side—sometimes above and sometimes below.

The lion said, "If the light were increased, he would be terrified, (and) his heart would die within him.[254]

He strokes me thus boldly for the reason that in this (dark) night he thinks me the ox."[255]

God says, "O blind deluded one, was not (Mount) Sinai broken to pieces through my Name?[256]

'And if we had sent down the Book to the mountain, it would have been broken to pieces, then separated, and then it would have removed.'[257]

If Mount Uḥud[258] had had knowledge of Me,[259] it would have been broken to pieces, and its heart would have died within it."

You have heard this from your father and mother; (and) consequently you engage with it in a heedless manner.[260]

If you should gain knowledge of it without servile imitation, from its beauty and graciousness you would become traceless like a voice from heaven.[261]

Hear the Story (which follows) as a warning, in order that you may know the evils of servile imitation.

Some Ṣūfīs sell the animal of a traveller for (the expenses of) the "samā'."[262]

A Ṣūfī arrived at a monastery from a journey; he took his animal and led it to the stable.

He gave it a little water and some fodder with his own hand—(he was) not such a Ṣūfī as we have before spoken of.[263]

He took precautions for it against neglect and reckless inattention;—(but) when God's providential appointment comes, of what use are precautions?[264]

The Ṣūfīs were morally deficient[265] and poor:—*"Poverty falls not far short of including infidelity which destroys."*[266]

O rich man, you who are sated, take care you laugh not at the moral obliquity of the wretched poor man.

Through their moral deficiency [267] that Ṣūfī herd—all of them—took up the business of ass-selling.

For in a case of necessity the canonically unclean becomes lawful: [268]—many a wrong act becomes right through necessity.

Without the slightest delay they sold the little ass; they procured dainties and lighted up candles (with the money received).

Loud cries arose in the monastery—"To-night," they said, "are dainties and appetite, and music and the dance.

How long is our patience to continue? How long are these (fasts of) three days' duration to last? How long is this wallet-bearing to continue? How long this mendicancy to go on?

We also are human beings, and have a soul. To-night we have good fortune (as) our guest."

In this (particular) they sowed the seed of error, that they thought that which is not soul, soul.

And the traveller on his part was fatigued by a long journey, and saw with pleasure that good fortune and luxury.

The Ṣūfīs, each in turn, were pleasant and obliging to him: they played the game [269] of (conferring) kind services upon him.

When he saw their kind feeling for him, he said, "If I do not make merry to-night, when (should I do so")?

They eat the dainties, and began the music and dance: the monastery was filled with fumes and dust to the ceiling.

The fumes of the kitchen, and the dust of the dancing inspired by their ardent yearning and ecstasy[370] were mingled together.[371]

Sometimes they threw their arms about and danced; sometimes they swept the "ṣuffa"[372] (with their foreheads) in religious prostration.

The Ṣūfī gains (only) at long intervals the gratification of his greed; for that reason the Ṣūfī is a great eater.

Except perhaps that Ṣūfī who from the Light of God has eaten his fill:—he is free from the disgrace of knocking (at doors).[373]

Out of thousands a few (only) are of this description of Ṣūfī; the remaining ones live (supported) by the felicitous fortune of these few.[374]

When the religious music had passed from beginning to end, the musician commenced a loud measure,

And began (to sing), "The ass has gone, the ass has gone!" making all participate in his ardent excitement.

In this ardent excitement they (continued) dancing till dawn, clapping their hands (and singing), "The ass has gone, the ass has gone, my son!"

That Ṣūfī (also) in the same way, in servile imitation, began (to sing) with deep emotion, "The ass has gone!"

When that enjoyment, excitement, music, and dancing were over, day came, and all said, "Farewell!"

The monastery became empty, and the Ṣūfī (alone) remained. That traveller shook off the dust from (his)

He brought the baggage from (his) cell, in order that he, that seeker of fellow-travellers,[275] might fasten it on the ass.

He hastened in order to join fellow-travellers; he went into the stable, but did not find his ass.

He said (to himself), "The servant has taken him to the water, because the ass drank but little water last night."

The servant came, (and) the Ṣūfī said, "Where is the ass?" The servant answered, "Look at your beard!"[276] Then arose a contest.

He said, "I entrusted the ass to you; I made you caretaker of the ass.

Restore that which I gave you; give back that which I sent you.[277]

Discuss the matter reasonably, and do not cavil; consign again to me that which I entrusted to you.

The Prophet has said, 'Whatever your hand has taken must ultimately be given back again.'[278]

And if through contumacy you are not satisfied with this, come let us go to the house of the canon judge."

(The servant) rejoined, "I was overpowered; the Ṣūfīs attacked (me), and I was in fear for my life.

You throw a bunch of liver, lungs and heart before cats, and (then) you seek a trace of it!

A bread-cake[177] amongst a hundred hungry (men); a sorry starved cat before a hundred dogs!"

The Ṣūfī said, "I will admit that they took it from you by violence and oppression, (and by doing so) aimed at the life of me, poor wretch,—

(But it is strange) you came not and said not to me, 'They are taking away your ass, hapless man!'

So that I might have released the ass from whomever had it, or, failing that, they might have shared money of mine (amongst themselves to the value of it, and restored it to me)

A hundred expedients were (possible) when they were present, but now each one has gone to a different region.

Whom can I seize? whom can I take before the judge? This judgment has come upon me absolutely through you.[180]

Why did you not come and say to me, 'O stranger, so terrible an act ot oppression has occurred?'"

(The servant) answered, "By Allāh! I came several times to acquaint you with this affair;—

(But) you went on saying, 'The ass has gone, my son:' and with more zest than all those who said it.

I went back (thinking), 'He is really acquainted (with the fact): he is satisfied with this event. He is (of course) a wise (and sensible) man.'"[181]

The Ṣūfī said, "They all cried it (so) joyously that I also conceived pleasure in crying it.

(My) servile imitation of them has ruined me:—two hundred curses be on that imitation!—

Especially (on) imitation of such profitless (wretches), who betrayed their honour for the sake of food.

The reflection of the zest of that company was cast upon me, and this heart of mine became full of zest from this reflection."

Reflection from excellent friends is necessary until you become, without reflection, a drawer of water from the

The reflection which is first cast—take it to be (only) imitation: (but) when it has come repeatedly it becomes the (independent) ascertainment of the Truth.[283]

Do not separate from the friends[284] until "taḥqīq"[285] has accrued; do not break from the shell until that drop of water has become a pearl.[286]

If you wish your eyes, your intellect, and your ears to be pure, (then) tear the curtains of greed.[287]

Because that servile imitation of the Ṣūfī (which came from greed) shut out his intellect from the shining light.

Greed for the dainties, greed for that pleasure, and for the music and dance, prevented his intellect from knowing (the facts).

If greed should arise in the mirror, that mirror in falseness would be like us.[288]

If the balance had greed for wealth, how could it truthfully describe the facts of the case?[289]

Every prophet has said to the people with a true and guileless heart: "I do not desire from you reward for my (divine) message.[290]

I am a road-guide; God is He who buys of you:[291] God has given me the office of broker as regards both mansions.[292]

What is the reward for my work? The sight of the Friend; although indeed Abū Bakr may give (me) forty-thousand 'dīnārs.'[293]

His forty-thousand 'dīnārs' are not my reward: how can the pearl of 'Aden be like glass beads?"[294]

I will tell you a Story. listen to it with intelligence, in order that you may know that greed is a lock upon the ears.

Whoever has greed becomes a stutterer: when there is greed how can the eyes of the heart become bright?[295]

The idea of rank and gold before his eyes is even as a hair in his eye.

Except perhaps (in the case of) the intoxicated person[296] who is full of God:—though you give him treasures he is free.[297]

Whoever has shared in the vision (of God)—this world in his eyes has become (as) carrion

But that Ṣūfī was far from (the) intoxication (of divine love); and he was consequently purblind in his greed.

The (man who is) stupified by greed may hear a hundred stories; but not a single point enters the ear of greed.

The Judge's criers proclaim an insolvent round the town

There was a person, an insolvent without house and effects, who was confined to prison and in unrelenting durance.

He used ruthlessly to eat up the portions of the prisoners: through his greed he weighed like the "Qāf" mountains [298] on the people's hearts.

No one had the courage to eat a morsel of bread, because that snatcher of morsels would boldly carry it off.[299]

Whoever is far from the invitation of the Most Merciful—he is insatiable though he be a Sulṭān.[300]

(That prisoner) had put humane feeling under his foot; the prison had become a hell through that snatcher of bread.

If you flee in the hope of some relief, a calamity meets you on that side also.[301]

No corner is without wild beasts;[302] except in the house of communion with God there is no rest.[303]

No corner of that inevitable prison, the world, is exempt from guerdon to those who come to you, and from mat-treading.[304]

By Allāh! if you go even into a mouse-hole, you will be troubled by one who has claws like a cat.[305]

A man has fatness (and health) from his thoughts if his thoughts are beautiful;

But if his thoughts exhibit anything unpleasant, he melts away as wax from a fire.

If God keep you, with the thoughts of the happy, amongst snakes and scorpions,

The snakes and scorpions will be to you as familiar companions, because those thoughts are the alchemy which transmutes copper (into gold).

Patience to bear and abstain is sweet through happy thoughts: (that is to say), when the thoughts of relief become present (to the mind).[306]

That relief enters the mind from religious faith:[307] weakness of faith is sorrow and despair.

Patience gains a crown from faith:[308] "*Where there is no patience there is no faith.*"[309]

The Prophet has said, "God has not given the Faith to anyone in whose nature there is no patience."[310]

A certain person, in your eyes, is like a snake; the same person, in the eyes of some other, is a picture (of beauty);[311]

Because in your mind there is the thought of his infidelity; and in the mind of his friend there is the thought of his belief.

For (indeed) in this one person both phases[312] are (found): sometimes he is a fish, sometimes a hook.[313]

Half of him is a believer, half an infidel; half of him is greed, half of him, patience to bear and abstain.[314]

Your God has said, "*And of you there is a believer*;" (and) again, "*of you there is an infidel*,"—such as an ancient Magian.[315]

Like an ox his left side (may be) black, (and his) other side (of) a moon-like white.[316]

Whoever sees the former half rejects him; whoever sees the latter, longs for him.

Joseph, in his brothers' eyes, (was) like an animal; in the eyes of a Jacob he, the same, (was) like a "ḥūrī."

Through the evil thoughts (of the brothers) the derivative eyes and the true, invisible eyes saw (Joseph) as ugly.[317]

Consider the outer eyes as the shadow of these (inner) eyes:—whatever these latter see, those former turn to them.[318]

You are of space, (but) your origin is in non-space; shut up the former shop, and open the latter.[319]

Do not flee (to) the six-sides, because in sides there is the station of the six-valleys, and that station is check-mate, check-mate.[320]

The prisoners complain of the insolvent to the Deputy-Judge.

The prisoners made a complaint to the intelligent Deputy-Judge,

(And said to him), "Convey our salutations now to the Judge, (and) explain the torture we suffer at the hands of this base man.

(Say) he is perpetually fixed in this prison,—a gad-about trifler, a parasite, and a pernicious (wretch).

In his impudence he is present like a fly at all food without invitation, and without (even) a greeting.

The food of sixty persons is a nothing to him; he acts the deaf man if you say to him, 'Enough!'

The man imprisoned can rarely get a morsel;[321] but if with great ingenuity he manage to obtain some food,[322]

That man, whose throat is like hell, at once advances (adducing as) his argument that God has said, '*Eat ye*,'[323]

We cry aloud for justice against such a famine of three years' duration.[324]—May the shadow of our lord remain for ever![325]

Either let that (gluttonous) buffalo leave the prison, or assign him an allowance of a morsel from a charitable foundation.

O you through whom both men and women are in happy state, give (us) justice! it is you whom all invoke and call upon."

The excellent Deputy went to the Judge, (and) set forth the complaint in detail to him.

The Judge summoned the man from the prison to his presence, (and) then made enquiries of his officers.

Everything which that set of people had represented in the way of complaint was proved to the Judge.

The Judge said, "Get up and leave the prison; go to the house which is yours by inheritance."[326]

He answered, "My (only) house and effects are your beneficence, as with an infidel your prison is my paradise.[327]

If you drive me away and expel me from the prison, I shall assuredly die of poverty and the hardships of beggary."

Like Satan who said, "O (Giver of) Immunity, *O my Lord, respite me till the Day of the Resurrection*,[328]

For I am pleased to be in this prison, the world, so that I may destroy my foe's posterity,[329]

(So that) whoever has a little food of faith, and as road-provisions has a single loaf,[330]—

I may seize the same, sometimes by craft, and sometimes by deceit, so that they may lament aloud in repentance;

(So that) sometimes I may threaten them with poverty, (and) sometimes fascinate their eyes with ringlets and moles."[331]

In this prison, the world, the food of faith is scanty; and that which does exist is in the (lasso's) coils through the designs of this dog.[332]

If food of spirituality, such as prayer, fasting, and unbounded acts of humble submission and devotion come (to God's servant), he, (Satan), carries it off at once.[333]

I seek refuge with God from His Satan: alas! we are destroyed by his overweening wickedness.

He is one dog, but he enters into thousands (of people): into whomsoever he enters—that person becomes he.[334]

Whoever makes you cool (in devotion)—know that (Satan) is in him: the demon has become hidden beneath his skin.

When he does not find a form (to enter), he comes into your thoughts, so that he may cause those thoughts to draw you into sin.

Sometimes (he inspires) thoughts of ease and leisure, and sometimes (of) business; sometimes thoughts of learning, and sometimes (of) house and effects.

Be warned and repeat "Lā ḥauls" immediately, not only with (your) tongue, but from (your) very soul.[335]

The conclusion of the Story of the insolvent.

The Judge said, "Make your insolvency clear (to me)." He answered, "Behold, the prisoners are (my) witnesses."

He rejoined, "They would be open to suspicion, since they flee from you, and weep blood (on account of your conduct).

And they wish also to be delivered from you: through this self-interest they would give invalid testimony."

All the people of the court said, "We also are witnesses of his ill-fortune and insolvency."

Whomever the judge questioned about his circumstances, said, "Wash your hands, my lord, of this insolvent."

The Judge said, "Take him openly round the town, (and proclaim that) he is an insolvent, a very cunning knave.

Make proclamations about him from street to street; in every place beat publicly the drum announcing his insolvency.

Say, 'Let nobody sell him anything on credit; let no one lend him even a mite.[336]

Whoever institutes a suit against him here for fraud, —I will no more send him to prison.

His insolvency has been proved to me: he has nothing of cash or goods in his possession.'"

Man is in the prison, this world, for the reason that his insolvency may be proved.[337]

Our God has also proclaimed the insolvency of the demon in our Qur'ān:

Saying, "He is an impostor, an insolvent, and a false speaker; enter into no partnership or traffic with him."

But if you do so, (and try to) use him as a means (of gain),[338]—he is an insolvent, how can you derive any advantage from him?

When the business began,[339] they brought up the camel of a Kurd who sold wood.

The hapless Kurd made much clamour and complaint; he also gratified the agent (of the capture) with a dāng.[340]

They took his camel along from morning[341] time till night, and his cries were of no avail.

That grievous famine was seated on the camel, (whilst) the owner of the camel was running after it.

They hastened from part to part and from street to street, until the whole town knew him clearly.

Before every bath and market-place, all the people had a look at his face and figure.

Ten criers, Turks, Kurds, Greeks, and Arabs (were) loudly proclaiming,[342]

"This man is an insolvent and has nothing; let no one lend him a single mite.

He has not a single grain, visible or hidden; he is an insolvent, a good for nothing, an impostor, and a vessel of deceit.[343]

I warn you strictly to have no business associations with him: when he brings an ox, knot (your purse-string) securely.[344]

And if you bring this sorry wretch to judgment,—I will not imprison one (who is practically) dead.

He is smooth of tongue, but his throat (is) very wide: [345] a tattered cloak with a new covering.[346]

If he puts on that garment for the sake of deceit, it is borrowed and assumed only to delude the commonalty [347].

Words of wisdom on the tongue of the unwise—consider as borrowed fine robes,[348] O you of simple and sincere nature

Although a thief put on a fine robe, how should that hand-severed man take your hand? [349]

When at night-time (the insolvent) dismounted from the camel, the Kurd said to him, "My house is far distant

You have ridden my camel from dawn;—I ask not for barley, (but I may surely expect not) less than the cost of some chopped straw"

(The insolvent) answered, "Why then have we been perambulating till now? [350] Where (is) your intellect! Is there no one at home?

The noise of the drums proclaiming my insolvency reached the seventh heaven, and you did not hear the evil news! [351]

Your ears were full of vain expectation, then expectation makes deaf and blind, O youth

Even the stones and clods heard this declaration: 'He is an insolvent, this rogue, he is an insolvent'"

The criers declared (it) till night-time, but it had no effect upon the owner of the camel, because he was full, (quite) full of expectation.[352]

The Seal of God is upon the ears and eyes; behind the veils there is many a form and many a sound.[353]

That which He wishes (to convey) to the eyes in the way of beauty, perfection, and fascination, He conveys;

And that which He wishes (to convey) to the ears in the way of music, good tidings, and cries of excitement in religious emotion, He conveys.

The world is full of resources and remedies, (but) you have no remedy until God opens a window for you (in that direction).

Although you are now oblivious of those (remedies), God will display them in the time of need.

The Prophet has said, "The glorious God has created a remedy for every pain." [354]

But you will not see a trace[355] of that remedy for your pain without His command.

See to it, you who seek a resource and remedy, that, like the eye to the soul upturned, you turn your eyes to the region of inexistence.[356]

This world (of sides) became existent from that which has no sides, for the world received (the property of) space from that which is devoid of space.[357]

Return from existence to non-existence, (if) you are a seeker of the Lord, and pertain to the Lord.[358]

This non-existence is a place of income; do not shun it; this existence of more or less (amplitude) is a place of expenditure.[359]

Since the workshop of God's creation is non-existence, what can there be in the world of existence except the unoccupied ?[360]

Teach me subtle words which you may regard with indulgence, O Compassionate One.[361]

Both prayer (comes) from You and answer to prayer from You ; a feeling of security (comes) from You, (and) dread also (comes) from You.

If I have said that which is erroneous, do You correct it : You, O Ruler of speech, are the Corrector.

You have the alchemy by which You may change (my erroneous speech) : (by which) though it be a stream of blood, You may make it a Nile.[362]

Such effects of alchemy are Your work ; such effects of alchemy are Your secrets.[363]

You have thrown together water and earth : from water and earth You have fashioned the body of Adam.

You have associated him with consort, and maternal and paternal uncle ;[364] with thousand thoughts of joy and sorrow.

Again, to some You have given deliverance :[365] You have severed them from this sorrow and joy.

You have carried them away from relatives, connections, and their own temperament ; You have made every beautiful thing ugly in their eyes.[366]

Whatever is perceived by the senses, they reject ; and that which is invisible, they make their support.

Their love is manifest, but their Beloved is hidden ;[367] the Friend is outside (of the sensible world), but His fascination is in it.

Set this aside;[368]—(even) the love which pertains to visible form is not (the love) of the form, nor is it the love of a face.[369]

That which is beloved is not form,—whether it be love pertaining to this (material) world, or to that (spiritual) world.

That being to whose form you have (as you think) given your love,—when the soul goes out of it, why do you leave it?

Its form still remains; whence (then) this disgust (of yours)? O lover, seek (to know) who is your beloved.

If that which is perceived by the senses were the beloved,—(then) whoever has senses would be in love with it.[370]

Since that love (of which we speak) makes faithfulness abound, how does the form, (if it is the object of love), change faithfulness (into faithlessness)?[371]

The rays of the sun shine upon a wall; the wall receives borrowed brilliancy.[372]

Why do you attach your heart to a brick,[373] O simple one? Seek out the origin which shines for ever.

O you also who are in love with your intellect, and consider yourself superior to worshippers of form;—

That (intellect) is a ray of the Intellect[374] reflected upon your senses:—consider it as borrowed gold laid temporarily upon your copper.[375]

Beauty in human beings is like gilding; otherwise, why does your beloved become an old ass?[376]

She was like an angel, (and) she has become like a demon, because that beauty in her was a thing borrowed for a time.

Little by little they take away that beauty; little by little the young tree (grows old and) withers.

Go, read, "*And him whose days We lengthen We cause to retrograde;*"[377] seek the Heart; attach not (your) heart to a bone.[378]

For that beauty of the Heart is permanent beauty; its two lips are the Cupbearer of the Water of Life.[379]

It indeed is both the Water and the Cupbearer and also the intoxicated (drinker): all the three become one when your talisman is broken.[380]

You cannot know that "one" by reasoning;[381] do service, (and) do not talk nonsense, O ingrate.[382]

Your reality is form and something borrowed:[383] you rejoice in that which is related and consequent.[384]

The Reality is that which carries you away,[385] (and) makes you independent of form and figure.

Reality is not that which makes (one) blind and deaf; which makes (one) more in love with form and figure.

The blind man's lot is grievous fancies;[386] the lot of the eye is those ideas of non-existence.[387]

The blind are a mine of the Qur'ān's words: they do not see the ass, but attach themselves to the pack-saddle.[388]

Since you have sight, go after the ass which runs away; how long is the sewing of a pack-saddle (to continue), O worshipper of pack-saddles?[389]

When you have the ass, the pack-saddle will assuredly come to you: bread will not be wanting when you have life.[390]

The pack-saddle of the ass is a shop of goods and gain; the pearl, your Heart, is the stock-in-trade of a hundred bodily forms.[391]

Ride the ass bare-backed, O seeker of superfluities; did not the Prophet ride an ass bare-backed?[392]

The Prophet indeed rode a bare-backed ass; and it has been said that the Prophet travelled on foot.[393]

The ass, your carnal soul, has run away; fasten it to a tether-peg.[394] How long will it flee from work and burden? how long?[395]

It is incumbent upon it to bear the burden of patience and thankfulness;[396]—whether in a hundred years, or in twenty or thirty.[397]

No burden-bearing (soul) has borne the burden of another;[398] no person has reaped until he has sown something.

It is a vain and raw expectation—eat not raw things, my son, for eating such brings illness upon man—

(It is, I say, a vain expectation which makes you think), "So and so has suddenly found a treasure; I want the same; why (should I think of) work or shop?"[399]

How does earning a livelihood preclude the acquisition of treasure? Do not desist from work; that (treasure) indeed will follow upon it.

Beware lest you become a slave to "If": (saying to yourself), "If I had (only) done this or the other!"[400]

For the sincere Prophet forbade the saying of "If," and said it came from hypocrisy.

For the hypocrite died saying "If," and carried away nothing but regret from the utterance of "If."[401]

A certain stranger was looking in haste for a house; a friend took him to a dilapidated house.

He said (to him), "If this (house) had a roof, it would be a dwelling for you adjoining me.

Your family also would be comfortable, if it had in it another room."

He answered, "Yes, the vicinity of friends is pleasant, but my dear friend, one cannot dwell in 'If.'"

The whole world are seekers of happiness; and they are in the fire through false happiness.[402]

All, old and young, have become seekers of gold, but the eyes of the commonalty do not know the counterfeit from the true gold.[403]

See, the true (gold) has cast a ray upon the counterfeit;[404] do not by surmise (alone) try to select the (true) gold without a touchstone.[405]

If you have a touchstone select (the gold); but if not, go (and) attach yourself to a sage.[406]

Either a touchstone is necessary within your soul,—or if you know not the Road do not advance alone.[407]

The cry of "ghūls"[408] is the cry of an acquaintance:—an acquaintance who would draw (you) to destruction.

(The "ghūl") cries out, "See to it, caravan people! come towards me, here is the road; (here are) the signs (of it)."

The "ghūl" mentions each one by name, saying, "O so and so," in order that he may make that man one of those who sink.[409]

When he arrives there he sees wolves and lions:—(his) life is lost, the road is far away, and the day is advanced.[410]

Tell me, pray, of what nature is the "ghūl's" cry? (It is) "I wish wealth, I desire position and reputation."

Repel these cries from your heart, in order that (spiritual) secrets may be revealed.

Invoke God; (and so) silence the cries of the "ghūls"; close your narcissus-like eyes to this vulture.[411]

Distinguish the true dawn from the false; distinguish the colour of the wine from the colour of the cup.[412]

So that it may happen that over and above the watchers of the seven colours which you have, (your) patience and forbearance may procure (you) an eye;[413]

(And) you may see colours in addition to these colours; you may see pearls instead of (common) stones.

But what is a pearl! you will become a whole sea (of pearls); you will become a sun which traverses the sky.

The Worker is concealed in the workshop: go you and see Him manifestly in the workshop.[414]

Since the work has woven a web over the Worker, you cannot see Him outside of that work.[415]

Since the workshop is the place of being of the Worker;—he who is outside of (it) is oblivious of Him.

Enter then into the workshop,—that is, into non-existence,[416] in order that you may see the work and the Worker together.[417]

Since the workshop is the place of clear-sightedness, outside of the workshop is therefore enveilment.[418]

Pharaoh, the contumacious, kept his face towards existence,[419] and of necessity he was blind to (God's) workshop.

Of necessity (too) he wished to change the pre-ordinances of God, so that he might turn away God's judgments in them from (his) door.[420]

(But God's) judgments indeed every moment secretly derided the vanity of that resorter to machinations.[421]

He killed hundreds of thousands of innocent children, in order that the judgment entailed in God's pre-ordinance might be turned aside.

In order that Moses, the prophet, might not come forth, he incurred the responsibility of thousands of acts of oppression and murders.

He committed all those murders, (yet) Moses was born, and became prepared for the punishment of him.

If he had seen the workshop of the Eternal, his hands and feet would not have moved in machinations.

Moses was safe within (Pharaoh's) house, and outside (Pharaoh) was idly and vainly killing the children.

Like a sensualist who cherishes the body, and suspects some one else of malevolence:

Saying to himself, "This person is a foe, and that one is an envier and enemy;"—(though) indeed his envier and enemy is that body.[422]

His carnal soul (is) cherished in the house, (his) body, (and) he gnaws (his) hand in malice at some one else.

The people blame a person who killed his mother on a certain charge.

A certain person in anger killed (his) mother, with dagger stabs and also blows with (his) fist.

One said to him, "You have, through essential baseness, not remembered a mother's claims.

Hey, vile-tempered (wretch)! why did you kill her? Do you not tell (us) what she had forsooth done to you?"

He answered, "She had done a deed which was her shame. I killed her because the earth would be a veiler for her."

He rejoined, "Kill (also) that person (her partner), O honourable man." He answered, "Then I should kill a man every day.

I killed her, (and so) escaped from the killing of many: it was better that I should cut her throat than those of (all those) people."

Your carnal soul is that mother of evil nature, whose depravity is (spread) on every side.[423]

I warn you, kill it, since for the sake of that vile being you wage war every moment against a revered one.

Through it this fair and open world oppresses and afflicts you; for the sake of it (you are) at war with God and the people.[424]

(If) you kill the carnal soul you escape from (the need of) excuse, (and) no one in the country remains your enemy.

If anyone says that a difficulty attaches to my words in connection with (the case of) the prophets and saints,

(And asks), "Had not the prophets a mortified carnal soul? then why had they enemies and enviers?"—

Hear (my answer), you who seek the truth: hear the answer to this difficulty and doubt:—

Those disbelievers were (really) their own enemies; in that manner they inflicted wounds upon themselves.

That person is an enemy who aims at (another's) life; he is not an enemy who is going himself to death.[425]

The insignificant little bat is not an enemy of the sun (with power to injure it); it is its own enemy through its (state of) exclusion.[426]

The brilliancy of the sun kills it; how can the sun ever suffer injury from it?

He is an enemy through whom punishment may come:—he who excludes the ruby from the Sun.[427]

All the infidels exclude themselves from the rays of the prophet's jewels.[428]

How can the people veil the eyes of that incomparable one?[429] the people have (only) blinded their own eyes and deafened (their own ears).

Like the Indian slave who conceives resentment, (and) destroys himself through contention with (his) master.

He falls headlong from the roof of the house ere he shall have done any injury to (his) master.

If the patient become an enemy to the physician; or if the boy show enmity to his preceptor,—

They are in truth robbers of their own lives: they themselves as highwaymen bar the road of their own intellects and lives.

If a bleacher be angry with the sun; if a fish be angry with the water;—

Just see whom (that anger) injures, who at last is ill-starred through it.

If God creates you ugly in face, take care you be not both ugly in face and also in disposition.

If your shoes are torn, do not go into stony places; and if you are pilloried, do not become crucified.[430]

You are envious, (and say to yourself), "I am (in an) inferior (position) to so and so: my star makes inferiority (of position) abound for me."

(But remember that) envy is indeed another defect and fault; nay, it is worse than all inferiorities.

Satan through the shame and ignominy of inferiority (of position)[431] cast himself into utter destitution and worthlessness.

Through envy he wished to be exalted; exalted indeed! nay, (he wished) to shed blood.[432]

Abū Jahl[433] disdained Muḥammad, (and wished) through envy to raise himself to the highest position.

His name was Abu 'l-Ḥikam,[434] and he became Abū Jahl:—how many a worthy person has through envy become unworthy!

In the world of search[435] I have not seen any worthiness superior to goodness of character and disposition.

Give up learning, assumption, and art; service, and goodness of character and disposition (only) are profitable.[436]

God made the prophets intermediaries for the reason that envy should be manifested in the disturbance of mind of the people.[437]

Because no one was shamed by (the superiority of) God: no person was envious of God.

(But) that person whom he thought like himself,—he conceived envy of him on that account.[438]

As the greatness of the Prophet has been established, envy approaches no one, since he accepts him.[439]

Therefore in every age a saint is existent; the testing (of the people) endures until the Resurrection.[440]

Whoever has a good character and disposition is saved; whoever is of weak, effeminate mind is broken.[441]

Then that saint is the absolute, living Imām,[442] whether he is of 'Umar's posterity or of 'Alī's.

He is the Mahdī[443] and the Guide, O seeker of the Path; he is both concealed, and also seated before you.[444]

He is like the Light,[445] and intellect is his Gabriel;[446] that saint who is less than he is his lamp.[447]

And he who is less than this lamp is our niche:[448] light in rank has its gradations.[449]

Because the Light of God has seven hundred veils: consider the veils of the Light as so many degrees or strata.[450]

Each class has its place behind each veil: these veils of theirs are in orders up to the Imām.[451]

Those of the last order through their weakness,—their eyes cannot bear the light in advance (of them).[452]

And that order which is in advance (of them), through weakness of sight cannot bear the more advanced light.[453]

The light which is the life of the first order, is trouble to the soul and an affliction to him who has strabism.[454]

Strabism will gradually fall off, and when he has passed through the seven hundred (veils) he will become the Ocean.[455]

That fire which is good for iron and gold,—how can it be proper for the fresh quince and the apple?[456]

The apple and the quince have (only) a light kind of rawness; unlike the iron, they require (only) a gentle heat,—(not fire).[457]

But those rays (of the sun) are (too) gentle for iron, for it craves the heat of that dragon, (the fire).

That iron is the Faqīr[458] who can endure hardships: he is glowing and happy under the hammer and the fire.

He is the usher without intermediary of the fire: he enters the heart of the fire without any connecting link.[459]

Water (cannot be heated), and the children of water[460] cannot be dressed and communicated with by fire without a veil.

The intermediary is a pot or a frying pan, as in walking it is socks;[461]

Or a space between, so that the air may become hot and convey (the heat) to us.

Then the Faqīr is he who is without an intermediary: the blaze is immediately connected with his being.[462]

Therefore he is the heart of the world, because the body attains to (the performance of) its business by means of this heart.[463]

If the heart be not, what can the body know of speech? If the heart seek not, what can the body know of search?[464]

Hence the theatre of the rays is that iron; hence the theatre of God is the heart, not the body.[465]

Again these individual hearts are like the body in comparison with the heart of that "master of heart," which is the mine.[466]

These words demand much illustration and commentary, but I fear that such might prove a stumbling-block to the minds of the commonalty:[467]

(I fear) lest good from me might turn out bad;[468]—even this which I have (already) said has been (from) nothing but my being carried out of myself.[469]

For crooked feet crooked shoes are best; the proper station of the beggar is at the door.[470]

A king tests two slaves whom he has lately bought.

A certain king bought two slaves cheap; with one of those two he had a conversation.

He found him quick in mind and sweet in answer: from lips of sugar what is born? Sugar water.

Man is hidden beneath (his) tongue: this tongue is a curtain at the portal of the soul.

When a gust of wind puckers the curtain, the secrets of the court of the house are disclosed to us.

(So that we see) whether pearls or grains of wheat are in that house; whether a treasure of gold or nothing but serpents and scorpions.[471]

Or whether there is a treasure in it and a serpent at the side, since there is no treasure of gold without a guard.[472]

Without reflexion (that slave) would speak such words as others (would speak only) after five hundred reflexions.

You would have said there was a sea in his mind, (and that) the whole sea was eloquent pearls.[473]

The light of every pearl which shone from that (sea, his mind), was a discriminator between the true and the false.[474]

(If) the light of the discriminator distinguished for us, (it would set) apart the true and the false particle by particle.[475]

If the light of the Essence[476] became the light of our eyes, both answer and question would be from us.[477]

[(But) you have made your eyes crooked, and you see the disk of the moon as two; this gaze is as a question in (its) doubt.

Make your eyes straight in the moon-shine, in order that you may see the moon as one—behold an answer!][478]

Make your thought straight,[479] [and look properly: that thought is a ray of that Essence.[480], [481]

Every answer which reaches the heart through the ear,—the eye says, "Hear it from me; abandon that."[482]

The ear is (only) an intermediary agent, whilst the eye is one in immediate union; the eye is "a master of condition," the ear is "a master of speech."[483]

In the hearing of the ears there is a change of qualities;[484] in the seeing of the eyes there is a change of the Essence.[485]

If your knowledge of fire has become certainty through (the) words (of others), seek maturity (from the fire itself); do not fix your dwelling in (that) certainty.[486]

Until you burn you have not the certainty of knowledge gained by seeing (and feeling); if you wish for this certainty be seated in the fire.[487]

When the ear is keen it becomes the eye;[488] for if not, speech would only wreathe about in the (outer folds of the) ear.[489]

These words have no end;[490] turn back, and let us see what the king did with those slaves of his.

The king sends one of the two slaves away (on a business), and puts questions to the other.

When (the king) saw that that little slave was of keen intellect, he signed to the other to approach.

[I have used the "kāf" of kindliness[491] about him, it is not (used by me in) depreciation; if a grandfather say, "My little son," it is not (in) contempt].

When that second one came before the king, (the latter perceived that) he had offensive breath and black teeth.

Although the king was affected unpleasantly by his speaking, still he made some investigation into his secrets.[492]

He said, "With this appearance of yours and this fetid breath, sit at a distance, but do not move farther away (than is necessary).[493]

For you are a correspondent by letter and note;[494] not a comrade, an associate, or a close companion.[495]

(Sit not too near), so that we may find a remedy for that breath of yours:[496] you are the patient, and we are the skilful physician.

(As) it is not fitting to burn a new blanket on account of a single flea, (so it is not well for me) to close my eyes to you (for an accidental blemish).

However, sit down, and discourse a little,[497] so that I may see well of what fashion is your intellect."

Then the king sent that (other) one on a business,—(namely) to a bath; saying (to him), "Go, (and) have yourself shampooed."

And (afterwards) he said to the one (remaining), "Ha! you are an acute fellow! You are as a hundred slaves, in truth, not one!

You are not such as your fellow-servant represented (to me)—trying, that envious fellow, to make me ill-disposed towards you.[498]

He said you were thievish, perverse, rude and cantankerous,[499] effeminate, unmanly, vicious, and vile."

(The slave) answered, "He has always been a speaker of truth: I have not seen so truthful a person as him.

Truthfulness is inborn in his heart: whatever he say, I should not call it idle and futile.

I cannot consider that friend as perverse: (on the contrary), I should (rather) suspect myself.[500]

It may be that he sees faults in me which I do not see in myself, O King."

If every one saw his own faults first,[501] how should he be neglectful of correcting himself?

These people are thoughtless as to, (and) unacquainted with themselves; (and) consequently they speak of the faults of one another.[502]

I do not see my own face, O idol;[503] I see your face, and you see mine.

That person who sees his own face,—his light is greater than the light of the people.[504]

If he dies his seeing remains permanent, because his seeing is the seeing of the Creator.[505]

That light by which he sees his face before him as if sensibly, is not the sensible light.[506]

(The King) said, "Speak now of his faults, even as he spoke of those faults of yours,

In order that I may know that you take an interest in me,[507] (and) that you are a (good) steward of my possessions and affairs."

(The slave) said, "O King, I will speak of his faults, although he is a pleasant fellow-servant of mine.

His faults are affection, fidelity, and manliness; his faults are truth, keenness of intellect, and friendliness.

His least faults are generosity and munificence,[508]—such generosity as even gives up life (for a friend)."

God has manifested a hundred thousand lives; yet what generosity would there be in one who did not see it?[509]

If indeed he saw it, how should he be stingy of his life? how should he be so grieved about a single life?

On the bank of a stream he (only) is stingy of water who is blind as to the stream of water.[510]

The Prophet has said, "Whoever knows of a certainty his reward on the Day of the Resurrection,—

That ten will come to him as a compensation for one, —every moment a different act of generosity will be displayed by him."[511]

Generosity is all from seeing compensations; therefore seeing compensations is opposed to apprehension.[512]

Stinginess is (from) not seeing compensations: the sight of pearls keeps the diver joyous.[513]

Hence no one in the world is stingy, because no one sacrifices anything without an equivalent.[514]

Hence generosity comes from the eyes, not from the hands: the eyes avail; no one but the clear-sighted is safe.[515]

"Another fault (of his is) that he is not conceited: he is (on the contrary) censorious as to himself.[516]

He is one who asperses and censures himself: he is indulgent to all, but severe to himself."

The King said, "Do not be (so) impetuous in praising your companion: do not bring (in) praise of yourself under cover of the praise of him.

Because I shall put him to a test; and you may suffer shame in the issue."

The slave through the purity of his own thought swears to the truth and good faith of his companion.

The slave exclaimed, "Nay! by Allāh, by Allāh the Grand, the Lord of Power![517] by the Merciful, the Compassionate!

(By) the God who sent the prophets,—not on account of (His) need,[518] but through His grace and grandeur!

(By) that Lord who from the humble earth created glorious cavaliers![519]

(That Lord who) purified them from the constitution of the earth-born, and made them outstrip the course of the celestials![520]

The Lord who took from the Fire[521] and made pure Light;[522] and then diffused it through all the lights:—[523]

That Lightning Flash which shone over the spirits, until Adam gained his deep knowledge from that Light.[524]

The hand of Seth gathered that which had grown from Adam; hence Adam, when he saw that, made him his successor.[525]

When Noah was possessed of that Pearl,—in his love of the Sea of souls he scattered pearls.[526]

The soul of Abraham (being) full of those Lights, he went fearless into the flames of the fire.[527]

When Ishmael fell into the stream of it, he laid his head down before the tempered blade (of Abraham)[528]

The soul of David was heated by its rays, (so that) iron in his hands became soft like gruel.[529]

When Solomon was nurtured on union with it,[530] the demons became slaves to his command and obedient (servants).[531]

When Jacob was submissive to the divine decree,[532] (that Light) rejoiced him by the smell of his son.[533]

When the moon-faced Joseph saw the Sun,[534] he became so vigilant in the interpretation of dreams.[535]

When the rod derived power from the hand of Moses, it destroyed the sovereignty of Pharaoh.[536]

When Jesus, the son of Mary, found that Ladder,[537] he hastened to the summit of the fourth Dome.[538]

When Muḥammad received that Power and Grace,[539] he cleft the disk of the moon in two in a moment.[540]

When Abū Bakr became an example of the divine favour,[541] he became the Companion and Most Faithful Witness to the Truth of such a King (as Muḥammad).

When 'Umar became passionately in love with that Beloved,[542] he became a Discriminator like the heart between right and wrong.[543]

When 'Usmān became a fountain of that Manifest (Light),[544]—he was light overflowing, and he became the Possessor of the Two Lights.[545]

When Murtaẓā scattered pearls from its face,[546] he became the Lion of God in the field of the soul.[547]

When Junaid received help from its army,[548] his Stations, indeed, increased beyond number.[549]

Bāyazīd saw his path in the abundance of it, and heard from God the name of Pivot of 'Ārifs.[550]

When Karkhī became the guard of that Mansion,[551] he became the vice-gerent of God, and (one endowed) with the divine Breath.[552]

The son of Adham joyfully urged his steed in that direction,[553] and became the King of the Kings of justice.

And that (great) Shaqīq by traversing that noble Path became a Sun of correct judgment,[554] and a possessor of keen sight.[555]

And many hundreds of thousands of concealed Kings[556] have been exalted on that side of the world.[557]

Their names have remained concealed through the jealousy of God: every beggar has not been able to speak their names.[558]

By the truth of that Light, and by the truth of those who are luminous by it, who are like fish in that Sea!—[559]

If I call it the Sea of souls, or the Soul of seas, it is not fitting; I seek a new name for it:—[560]

By the truth of that "That,"[561] from which are this and that:[562] in comparison with which kernels are (but as) shells!—[563]

(I swear) that the qualities of my fellow-servant and companion are a hundred times as many as my speech (has set forth)!

(But since) you would not believe all I know of the attributes of that companion, what can I say, O generous (King)"?

The King said, "Speak now of that which appertains to yourself. How long will you speak of that which belongs to this one or to that?[564]

On the day of death this sensible portion of you will come to naught; have you (that) light of the spirit which would be the companion of (your) heart?[565]

In the tomb when dust shall fill these eyes, is there that which will illumine the grave?

At that time when these hands and feet (of yours) shall crumble up, have you feathers and wings so that your spirit may fly up?[566]

At that time when this animal spirit does not remain, it is requisite that you should have established in place of it an eternal spirit.[567]

The stipulation, '*He who comes with good deeds*,'[568] is not referable to (the) doing (of them); but to the bearing of those good deeds to the presence of God.

Have you the essence of a man or of a brute?—How can you bear (to God) these accidents which become non-existent?[569]

These accidents of prayer and fasting,—since *they do not last two moments*, suffer extinction.[570]

One cannot transport accidents; but they may take away infirmities from the substance;[571]

So that the substance becomes changed through these accidents, as through regimen a bodily ailment is removed.

The regimen, the accident, becomes substance by effort: a fetid mouth becomes honey through regimen.[572]

From tillage of the land comes the wheat-ear; the treatment of the hair turns the hair into chains.[573]

Conjugal intercourse is an accident, (and) it becomes non-existent; but the substance, the child, is produced from us (by it).

To couple the horse or the camel is an accident; the birth of the substance, the colt, is (our) object.

The planting of a garden also is an accident; the substance results, the garden results; that is (our) object.

Consider also the practice of alchemy as an accident;—if any substance accrue from that alchemy, produce it.

Polishing is an accident, O King;[574] (but) from this accident the substance, brightness, is born.

Therefore do not say that you have done deeds, (but) show me[575] the profit of those accidents, (your deeds).

This ascription of attributes is (only the ascription of) accidents;[576] be silent; do not kill the shadow of the goat as a sacrifice."

The slave said, "O King, it makes intellect despair if you say that accident is not carried on.

(Your) slave,[577] O King, must despair if every accident which has gone is not to return.

If accidents were not carried on, and did not rise again, deeds would be vain, and words would be (but empty) shells.[578]

These accidents are carried on in another form; every transitory thing rises again in another mode of being.[579]

Everything is translated in a mode suitable to it: the driver is suitable to the flock.[580]

At the time of the Resurrection every accident has a special form, and the form of every particular accident has a special turn of action.[581]

Look at yourself; were you not an accident: the movement of intercourse, and intercourse with a purpose? [582]

Look at houses and mansions: in the architect they were as tales.[583]

That particular house (for instance) which we have seen (so) beautiful, with its halls, roof, and doors (so) well-proportioned:—

That accident, those designs, from the architect brought the tools and the materials from the crafts.[584]

What are the origin and principle of every craft except some imagination, accident, and thought?

Look at the different parts of the world without bias, (and you will see that) they have not been produced except by accidents.

Precedent thought has resulted in action: know that the structure of the world has been of this kind from all eternity.[585]

Fruits are first in the thought of the mind, and finally they are manifested through action.

When you have done work (and) planted trees,—at the conclusion you read the first words.[586]

Although the branches, root, and leaves are first, all those have been sent for the sake of the fruit.

So, that Head[587] which was the brain of the (nine) heavens[588] at last became the Lord of 'Lau lāk.'[589]

This discussion and speech are the translation of accidents;[590] this lion and jackal are the translation of accidents.[591]

All (the things of) the world were indeed accidents, and assuredly to this effect was delivered (the Text), '*Truly there has been.*'[592]

From what do these accidents arise? From images. And from what do these images arise? From thoughts.[593]

This world is one thought from the Universal Intellect:[594] the Intellect is like a king, and the images are his envoys.[595]

The first world is the world of trial; the second world is the requital of this and that (word or deed).[596]

Your servant, O King, commits an offence; that accident becomes (the substance of) chains and prison.

(But) when your slave does worthy service, does not that accident become a robe of honour through the efforts made?[597]

This accident with (its) substance is the egg and the bird: this from that, and that from this is born in (regular) course."

The King said, "Take the meaning to be so; (still) these accidents of yours have not given rise to any substance."[598]

(The slave) answered, "The wisdom (of God) has kept that concealed, in order that this world of good and evil may be (involved in) mystery.[599]

Because if the forms (involved) in thought were manifest,[600] neither the infidel nor the believer would utter aught but praise (of God).

So if this, O King, were manifest (and) not a mystery: (if) the picture of religion and (that of) unbelief were on the forehead,

How should there be in this world idol or idolater? how should any one have the boldness to mock another?[601]

Then this world of ours would be the Resurrection.—Who commits crime and sin in the Resurrection?"[602]

The King rejoined, "God has concealed the requital of evil,—but (only) from the commonalty, not from His chosen servants.

If I cast a noble into confinement, I keep it concealed from the nobles, not from the Vazīr.

So, God has shown me the requital of action, and countless numbers of the forms of works.[603]

Give me some indication, for I have complete knowledge:[604] clouds cannot hide the moon from me."[605]

The slave retorted, "(But) what then is your aim in (seeking) words of mine, since you know what that is which has been?"[606]

The King said, "(God's) motive in manifesting the world (was) that that which was in His knowledge should come out clearly (as that which is seen).[607]

Until He manifested that which He knew, He did not put upon the world the pain of bringing forth and craving.[608]

You cannot sit for a moment without doing something: until, (that is), some good or evil act has come from you.[609]

These importunate promptings to action have been appointed for the reason that that which is in your mind should be manifested (objectively).

So, how can the reel, the body, remain quiet when the thread,[610] the mind, is drawing it?

Your restlessness is a sign of that drawing:—idleness is as mortal agony to you.

This world and that world are eternally giving birth:[611] every cause is the mother, (and) the effect is the child of it.

When the effect is born, it also becomes a cause, so that marvellous effects are born of it.

Those causes are progeny upon progeny, but it requires an eye most illumined (to trace them through)."

The King reached this point in converse with him;—either he saw an indication from him, or he did not.[612]

If that inquiring King saw (an indication) it is not ascertainable; but I have not permission to mention it.[613]

When the (other) slave returned from the hot-bath, that exalted King summoned him to his presence.

He said (to him), "(God give) you health! (may) lasting comfort (be yours)! (for) you are indeed fine, elegant, and handsome.[614]

Ah! if (only) you had not those (evil qualities) which a certain person[615] attributes to you,

Every one who saw your face would be delighted: the sight of you would be worth the sovereignty of the world."

(The slave) answered, "Give me a hint, O King, of that which that impious man has said about me."

The King rejoined, "He has first ascribed duplicity to you, (saying) that you are ostensibly a remedy, but secretly (and really) a pain." [616]

When (the slave) heard of his friend's malignancy, the sea of his anger was immediately violently agitated.

He foamed (at the mouth), and grew red, till the waves of his sarcasm exceeded all bounds.

He said, "From the first moment that he has been my companion, he has been nothing but an eater of dirt like a dog in a famine." [617]

As he went on satirising him continuously like a (jangling) bell, the King put his hand on his lips, and said, "Enough!

Know that I (now) see the difference between you and him: in you the soul is fetid, and in your companion the mouth.

Sit therefore, O you of fetid soul, afar, that he be the lord, and you under his command."

It has been said in a Tradition, "Take praise (of God) in hypocrisy to be, my lord, as plants upon a dust-heap." [618]

Know therefore that a beautiful and handsome face with bad qualities is not worth a mite.[619]

And if the face be mean and displeasing,—when the (person's) disposition is good, die at his feet.

Know that the outer form perishes, (and) that the world of soul and spirituality remains for ever.

How long will you make love to the visible object, the jug? Leave the visible object, the jug; go seek the water.[620]

You have seen the outer form of it, and you are negligent of the inner reality; choose the pearl, if you are wise, and not the shell.

These shells, the bodies, though in the world they are all living through the Sea of souls,

Still, there is not a pearl in every shell;—open your eyes, (and) look right into each one.

Seek out what that one has, and what this one; since that precious pearl is rare.[621]

If you consider (only) the external,—a mountain, so far as its form is concerned, is a hundred times as much as a ruby in importance.[622]

Also your hands, feet, and hair, as to form, are a hundred times as great as the form, your eyes.

But this fact is not concealed from you that your two eyes are more excellent than all your members.

From one thought which may come into the mind, a hundred worlds may be in a moment confounded.

The body of the King, though in form it is (only) one, (yet) hundreds of thousands of troops follow it.

Again, the figure and form of the excellent King are controlled by one hidden thought.

See (how) innumerable people from one thought have flowed over the earth like a torrent.[623]

That thought is small in the eyes of the people, but it consumes and bears away the world like a torrent.

So when you see that from a thought[624] every business in the world subsists,—

(That) houses, and palaces, and cities; mountains, and plains, and rivers;

Both the land and the sea, and also the sun and the sky, are alive by it as the sea is by fish,—

Then why in folly, O blind man, in your opinion is the body Solomon, and thought like an ant?[625]

A mountain appears great in your eyes:—thought (to you) is as a mouse, and the mountain (as) a wolf.

The world in your eyes is a terrible and stupendous thing; you tremble at, and fear the clouds, the thunder, and the sky.

As to the world of thought, O you who are less than an ass, you are careless and oblivious like a senseless stone;

Because you are a (mere) form, and have no share of intellect: you are not of the human nature, you are an ass's colt.[626]

Through ignorance you see the shadow as the person;[627] for that reason the person is to you a trifling and slight thing.

Wait till one day that thought and imagination spread their wings without any veil:—[628]

You will see the mountains (even) as soft wool;[629] (and) this world of cold and hot, annihilated.

You will see not the sky, nor the stars, nor any existent being; (you will see) nothing but God, the One, the Living, the Loving.

A Story (now) comes—true or false (it matters not)—to give lustre to truths (I would set forth).[630]

The retinue (of a King) are envious of a favourite slave.

A King in his kindness had selected a certain slave (for special favour) out of all (his) retinue.

His allowances equalled the pay of forty lords; a hundred Vazīrs did not receive a tenth of the amount.

In the perfection of (his) horoscope, in (his) prosperity, and fortune, he was an Ayāz, and the King was the Maḥmūd of the time.[631]

His soul in its origin, before (the existence of) the body, was associated with, and (spiritually) akin to, the King's soul.[632]

That which was before the body is of importance; put away these things (of the material world) which have lately come into existence.[633]

The (vital) interests are those of the 'Ārif, for he has not strabism: his eyes are fixed upon those things which were first sown.[634]

That which they have sown (as) wheat, and that which, (as) barley,—his eyes are fixed day and night there (where they were sown).[635]

The night gives birth to nothing but that with which it is pregnant; devices and wiles are (but) wind, (but empty) wind.[636]

How can he rejoice in fine devices who sees the devices of God predominant over them?

He (who does so rejoice) lays a snare within a snare; —(by) your life! neither he will escape nor his snare.[637]

If he plant and sow a hundred herbs,—at last that will grow up which God has sown.

(People) sow new seed over the first seed; (but) this second is perishable, and that first (is) valid (and effective).

The first seed is perfect and excellent; the second seed is invalid and rotten.

Throw down these plans of yours before the Friend; —though (indeed) your plans are of His plans.

That which God has raised is of avail; that at last will grow which He has sown.

Whatever you sow, sow it for God, since you are a captive to the Friend, O friend (of the Friend).

Do not attach yourself to that thief, the carnal soul, and its works;—whatever is not of the work of God is nothing, nothing.

Before the Day of the Resurrection appear, (and) the thief of the night be disgraced before the Lord (of dominion),[638]

With goods stolen by his plans and craft hanging, on the Day of Judgment, about his neck.[639]

Hundreds of thousands of thoughts act together to lay a snare over and above His snare;[640]

They find the snare only more tightly drawn:—how can a bit of straw shew any strength before the wind?

If you say, "What (then) is the advantage of (material) existence?" (I answer), "Is there any advantage in your question, litigious man?[641]

If there is no advantage in this your question, why should we listen to it vainly and profitlessly?

And if there are many advantages in your question,— then, pray, why is the world without advantage?[642]

And if the world is, in one aspect, without advantage, in other aspects it is full of profit.[643]

That which is an advantage to you, though it be not one to me,—since it is an advantage to you, do not abstain from it.

The beauty of Joseph was an advantage to the world, although to his brothers it was a vain and superfluous thing.

The notes of David were so charming; but to him who was debarred (by unbelief) they were as the sound of wood (when struck).

The water of the Nile excelled the water of life; but to the debarred and unbelieving it was blood.[644]

Martyrdom is life to the faithful; but to the hypocrite it is death and horror.

Say, what blessing of any kind is there in the world, from which some set of beings or other is not debarred?

What benefit has the ox or the ass from sugar? Every life has a different kind of food."

But if that food is not its natural food, then counsel in its case should take the form of (proper) discipline.[645]

As with the person who through illness loves (to eat) clay, (and not knowing that his taste is from illness) thinks the (clay) indeed is his (proper) food.[646]

He has forgotten his original food, and has inclined towards the food of illness.[647]

Giving up salutary nutriment he consumes poison; he takes the food of illness to be as rich nourishment.

The original food of man is the Light of God; the food of animals does not befit him.[648]

But through illness his heart has inclined him to eating day and night of this water and clay.[649]

Pale of face, weak of foot, and palpitating,—where is the food, "*By the Heaven, possessor of the tracks of the stars!*"[650]

That is the sustenance of the chosen ones of the free state.[651] The eating of it is without throat and instrument.

The food of the Sun is from the Light of the Throne;[652] the food of the envier and the demon is from the vapour of the Carpet.[653]

God has said about the martyrs, "*They have their sustenance.*"[654] For that sustenance there was neither mouth nor plate.

The heart eats a particular food from every particular companion; the heart derives a particular pleasure from every particular species of knowledge.[655]

Every man's outer form is as a dish;[656] and it is the eye (of the heart) which perceives his inner reality or mind.

You will receive something from everyone whomsoever; you will carry away something from association with every associate whomsoever.

When a planet becomes in conjunction with a planet, an effect congruous with both of them assuredly arises.

As (from) the conjunction of man and woman is born the human being; and from the conjunction of flint and steel sparks are produced.

And from the conjunction of earth with rains, fruits, verdure, and odoriferous herbs (come forth).

And from the conjunction of verdant places with man, cheerfulness, freedom from care, and joyousness (are born).[657]

And from the conjunction of joyousness with our souls, arise our beauty and our good condition.

Our bodies become capable of receiving food, when we have enjoyed exercise in open and verdant places.

Ruddiness of face is from the conjunction of blood (with the body); (and) blood is from the beautiful rose-coloured sun.

The best of colours is red, and that is from the sun, and arrives (to us) from it.

Every land which is associated with Saturn is unfertile and not fitted for tillage.[658]

Potentiality comes to actuality through union, as (in) the association of the demon with the hypocrite.[659]

These spiritual truths have their pomp and dignity from the ninth Heaven,[660] without any of the pomp and dignity (of this world).

The pomp and dignity of the material world is (only) adventitious and borrowed; the pomp and dignity of the World of Command is of its essence.[661]

For the sake of pomp and dignity (the people) endure ignominy; in the hope of (the gratification of their) covetousness they are happy in ignominy.[662]

In the hope of power which is (but) transitory and irksome,[663] (the people) have made their necks through trouble (as thin) as a spindle.

"Why do they not come to this place where I am?[664] for in this power I am a brilliant Sun.

The place of rising of the sun is the pitch-coloured tower.[665] My Sun is outside of places of rising."[666]

The place of rising of God's Sun has reference only to Its motes;[667] His Essence neither rises nor sets.

I, who am in the rear-rank of Its motes, am in both worlds a shadowless sun.[668]

Again, O wonder! I revolve round the Sun;[669] the beauty and brilliancy of the Sun are the cause of this.

The Sun is acquainted with causes and means; and from the Sun again is cut off the cord of causes and means.[670]

Hundreds of thousands of times I have despaired—of whom? of the Sun? Do you believe this?

Do not believe of me that I can keep from or do without the Sun, any more than the fish (can keep) from (or do without) the water.

And (even) if I become despairing, my despair, good (friend), is the essence of the work of the Sun.

How can the essence of the work be cut off from the essence of the Worker? How can any (contingent) existence derive anything from non-existence?[671]

All (contingent) existences pasture on this Meadow, whether Burāq, whether Arab horses, or whether asses.[672]

But the blind horse pastures blindly: it sees not the Meadow, hence it is rejected and cast off.[673]

And he who does not see all movements (as coming) from that River, (and who) turns his face every moment to a different "qibla,"—[674]

He drinks brackish water from a sweet River, so that the brackish water makes him blind.[675]

The River says, "Drink of my water with your right hand, O blind man, in order that you may gain sight."

The "right hand" here is "right opinion," which knows whence come good and bad.[676]

There is a Brandisher of the lance, O lance, so that you become sometimes straight, (and) sometimes bent.[677]

I, through love of Shamsu 'd-Dīn, am without power;[678] otherwise I would make that blind man see.

Come, Light of Truth, Sword of the Faith, (and) speedily give him a remedy,[679] so that the eyes of the envier may be blinded.

(Apply) the quickly-acting collyrium of (your) power: the darkness-quelling remedy of the perverse;

Which, if it touch the eyes of the blind man, will remove from him a hundred years' darkness.

Apply remedies to all the blind (in heart) except the envious man—who through envy disbelieves in you.

Do not give life to your envier, though it be I, but let him be thus in the agonies of death.[680]

(The envier, I mean) who is envious of the Sun: he who is vexed at the existence of the Sun.

Here is a malady without remedy which he has, alas! Here is one fallen eternally into the bottom of the pit (of darkness).

His requirement is the non-existence of the Sun of eternity.[651] Tell me, how can this desire of his be gratified?

A falcon gets into trouble amongst owls in a ruin.

The falcon is that which comes back to the King; that (falcon) which lost its way is a blind falcon.[652]

It lost its way and fell upon a ruin; the falcon in the ruin fell amongst owls.[653]

(The falcon) is nothing but light from the Light of God's satisfaction; but that leader, God's decree, blinded it.

It cast dust in its eyes and drew it out of the road; it threw it amongst the owls and into the ruin.

In addition (to all this) the owls attacked it, and tore out its delicate plumage.

An outcry arose amongst the owls, "Take care! the falcon has come to seize upon our place!"

Even as street dogs, angry and fierce, fall upon the robe of a stranger.

The falcon said, "How can I be (a) fit (companion) for owls? I would sacrifice a hundred such ruins to the owls.

I do not wish to remain here; I will go; I will return towards the King of kings.

Do not kill yourselves, O owls, (with worry), for I am not (going to be) a dweller (here), I am going to my native place.

This ruin is a flourishing place in your eyes, but indeed to me the King's wrist is a place of delight and pride."

An owl said, "The falcon is using craft in order to dispossess you of house and effects;

In order to seize upon our dwellings by (his) artifice; to tear us up from our nests by (his) hypocrisy.

This votary of craft pretends not to want (them); but, by Allāh! he is the worst of all the greedy.

In (his) greediness he would eat clay as (if it were) sweet syrup: do not trust the fat tail of a sheep to a bear.

He boasts of the King and of the King's wrist, in order to mislead us simple creatures.[654]

What affinity indeed has a little bird to a King? Do not listen to him if you have (even) a little intelligence.

Has he any affinity to a King, or to a Vazīr? Is garlic in any way connected with a confection of almonds?

That which he says in (his) pretences, artifice, and deceit: that the King with his retinue is seeking him,

Is indeed (only) displeasing insane fancy; it is (nothing but) vain boasting and a snare to catch idiots.

Whoever believes this,—it is through folly: how can a slight little bird be connected with royalty?

If the least owl strike him on the brain, how should assistance reach him from the King"?

The falcon said, "If (such owl) break one feather of mine, the King of kings will tear up the owls' abode by the root.

Nay, what is an owl!" if even a falcon vex my heart (and) ill-treat me,

The King will make a heap on every hill and dale,—hundreds of thousands of stacks of falcons' heads.[685]

His favour is my guard; wherever I go, the King follows me.[686]

The thought of me abides always in the King's heart: without the thought of me the King's heart (would be) ailing.[687]

When the King sends me on a flight,[688] I fly to the apex of the heart like His rays.[689]

I fly like a moon or a sun; I tear open the curtains of the heavens.[690]

The light of intellects is from my thought;[691] the unfolding of the heaven is from my natural constitution.[692]

I am a falcon, and the "humā" is wonder-struck at me.[693] What is an owl, that it should know my secret nature?

The King on my account has been mindful of the prison;[694] he has set free hundreds of thousands of captives.[695]

He has made me a companion of the owls for a moment; he has made falcons of the owls through my breath.[696]

How happy the owl, which during my soaring, understands through good fortune my (holy) secrets![697]

Cling to me in order that you may become falcons: in order that you become royal falcons, though you are owls.[698]

He who is a beloved friend of such a King,—wherever he chance to be,—how should he be a stranger?

He for whose pain the King is (as) remedy,—though he lament like the reed,[699] is not without resource.[700]

I am the lord of dominion, I am not a parasite; the King beats the falcon-drum for me from (the world) apart.[701]

The falcon-drum for me is the cry, "*Return*"![702] God is my witness, in spite of those who oppose me.

I am not of the same kind as the King:—I deprecate such an idea as regards Him; but I have Light from Him in (His) manifestation.

(But) being of the same kind does not come from form and essence: water becomes of the same kind as earth in the plant.[703]

Air becomes of the same kind as fire in (its) support (of it):[704] with (every) natural constitution another always becomes homogeneous.[705]

Since my kind is not of my King's kind, the ego-ism of my ego has become extinct for the sake of the Ego-ism of His Ego.[706]

When the ego-ism of my ego has become extinct, He remains One and Alone; I become as dust before His horse's feet.[707]

The self becomes dust, and the marks of His (horse's) feet upon the dust of that (self) are the (only) traces of it.[708]

Become the dust beneath Its feet for the sake of these marks, in order that you may become the crown of the head of the exalted.

Take care that my form does not lead you into error;[709] enjoy my fruits before I depart."[710]

How many a person has form injured! he aims at a form, and attacks God.[711]

After all, this soul is connected with the body; (but) is this soul in any way similar to the body?[712]

The power of the light of the eye is coupled with the fat of the white; the light of the heart is concealed in a drop of blood.[713]

Joyousness, in the kidneys, and grief, in the liver; intellect, like a candle, within the brain of the head.

These connections are not without a "How?" and "Why?" (but) intellect is helpless as to the knowledge of a "Why?"[714]

The Universal Spirit has come into contact with the individual spirit; this (latter) spirit has taken a pearl from It and put it into its bosom.[715]

Like (the Virgin) Mary, the individual spirit through that connection has become pregnant with a heart-alluring Messiah.[716]

Not that Messiah who traversed land and sea; (but) that Messiah who is above traversing.

Then when the individual spirit has become pregnant from the Spirit of spirits,—from such a spirit the world becomes pregnant (with the exposition by that spirit of the real natures of men).

Then (this) world gives birth to another world, (and) displays an Assembly to this assembly (of men).[717]

If I speak and enumerate until the Resurrection, I shall fall short of describing this Resurrection.[718]

These words are indeed in reality an appeal to God: the words are a snare to (catch) the Breath of a sweet-spoken One.[719]

Then how should one fail (to utter such words), how should one be silent, when a "Labbai-k!" comes (in answer) to his "Yā Rabb!"?

It is a "Labbai-k" which you cannot hear, but (which you can taste with all your being.[720]

The Story of the thirsty person on the top of a wall, and of his throwing bricks into the water.

There was a high wall on the bank of a stream, and on the top of the wall a person suffering from thirst.

The wall hindered him from (getting at) the water; like a fish he was yearning for the water.

Suddenly he threw a brick into the water; the sound of the water came to his ears like an address:

Like the address of a sweet and delightful friend; the sound of the water intoxicated him like wine.

In this trial,[721] the man from the pleasure of (hearing) the sound of the water went on tearing up the bricks and throwing them (into the water) there.

The water cried out as one who should say, "Ho, you! what advantage have you in this throwing of a brick at me?"

The thirsty man said, "O water, I have two advantages, (and) in no way will I abstain from this practice.

The first advantage is hearing the sound of the water, which is like a rebeck to the thirsty.

The sound of it is like the trumpet-call of Isrāfīl:[722] life is transmitted to the dead by it.

Or it is like the sound of thunder in the days of Spring, from which the garden receives so much adornment.

Or (it is) like the days of (the dispensing of) alms to the poor man; or like the news of deliverance to the prisoner.

It is like the Breath of (God), the Compassionate, which, from no mouth, reaches Muḥammad from Yaman.[723]

Or it is like the scent of Aḥmad,[724] the Apostle, which in intercession reaches the sinner.

Or it is like the scent of Joseph,[725] the handsome and graceful, reaching the soul of Jacob, the attenuated.

The other advantage is, that (by) every brick which I tear up from this (wall) I come nearer to the flowing water:—[726]

Since, from the diminution of the bricks, the high wall assuredly is lowered, O sensible one,—

The lowness of the wall is a means of proximity (to the water); the sundering and removal of it are the means of union (with the water)."[727]

The tearing out of the well-cemented bricks is prostration in adoration and devotion,—the cause of proximity; since (the Text says), "*Prostrate yourself, and draw near.*"[728]

So long as this wall is high-necked, it prevents this lowering of the head (in devotion).

We cannot prostrate ourselves over the Water of Life, until we gain deliverance from this earthy body.

The thirstier the person who is on the top of the wall, the more rapidly does he tear away the bricks and clods.[729]

The more in love a person is with the sound of the water, the thicker clods does he tear from the veil, (the wall).

At the sound of the water he is full of wine to the throat; (but) the alien hears nothing but the sound of "flop."[730]

How happy is he who takes advantage of early days, (and) pays his debt:—[731]

Those days when he has power, health, energy of heart, and strength;

That state of youth, like a verdant and fresh garden, yielding produce and fruit unstintingly;

The springs of strength and eager desire flowing, (and) the soil of the body verdant through them;

A house well-built, with lofty roof,[732] its walls in just proportion, and without addition or stay;—[733]

Before the days of old-age come on, (and) bind the neck with "*a cord of woody fibre*";[734]

(Before) the soil becomes barren, dry, and poor:—never do fine plants grow from barren soil;

(When) the water of energy, and the water of eager desire cut off, he derives no benefit from himself or from others;

(His) eyebrows hanging over like a crupper-strap; (his) eyes watery and dim;

(His) face through old age like the back of a lizard; his articulation and taste defective, and his teeth useless;

The day late, the ass lame, and the road long; the workshop gone to ruin (and) the work disorganized; [735]

The roots of a bad nature fixed firmly (in him), (and) the power to tear them up diminished.

A Governor orders a man to dig up from the road a bramble-bush which he has planted.

To give an illustration: a certain unfeeling person of pleasant speech planted a bramble-bush in the middle of the road.

The passers by reproached him, (and) repeatedly told him to dig it up; (but) he did not do so.

(And) every moment that bramble-bush was getting larger, (and) the feet of the people were covered with blood from the wounds it inflicted.

The clothes of the people were torn by (its) thorns; (and) the feet of the poor were miserably wounded.

When the Governor enjoined him seriously to dig it up, he answered, "Yes, I will dig it up some day."

For a good time he promised (to do it) to-morrow and to-morrow; and (in the mean time) his bramble-bush grew firm and robust.[736]

The Governor said to him one day, "O promise-breaker, come forward in my business; do not creep back." [737]

He rejoined, "*O uncle, the days are between us.*" (The Governor) said, "*Hasten; defer not the payment of my debt.*[738]

You who say, 'To-morrow,' learn you this, that in every day which time brings,[739]

That evil tree grows younger, and this digger of it up gets (more) old and helpless.[740]

The bramble-bush (is) gaining strength and on the rise; (whilst) the (proposed) digger of it up (is) getting old and on the decline.[741]

The bramble-bush every day and every moment (more) green and fresh; the digger of it up every day more emaciated and withered.

It is becoming younger, (and) you are becoming older; be quick (therefore), and do not waste your time."

Consider the bramble-bush as any bad habit of yours; (its) thorns at last will often wound your feet.[742]

You have often been wounded by your (evil) nature; —you have no sense; you are utterly devoid of sense.

If (you are heedless) of others' being wounded, which (wounding) happens through your evil nature,—

If you are heedless (of that, I say), you are at least not heedless of your own wounds:[743] you are the torment of yourself and of every stranger.

Either take an axe and strike like a man: like 'Alī cut away this gate of Khaibar;[744]

Or else graft a rose-bush upon this bramble-bush; graft the Light of a friend upon (this) fire.[745]

In order that his Light may quench your fire; and the grafting of that (rose-bush) may make your bramble-bush a bed of roses.

You are like hell, (and) he is a believer:—the quenching of fire by means of a believer is possible.[746]

The fire will say, "Pass on quickly from me, O King (of the Faith); (for) lo! your Light has carried away the burning of my fire."

Therefore, the Light of the believer is the destruction of the fire, because the repelling of a thing is not possible except by a contrary.

And that (fire) has been raised from (God's) anger, and this (Light) from (His) grace; (therefore) the fire will be the contrary of the Light on the Day of Justice.[747]

If you wish to repel the evil of the fire, pour the water of mercy[748] upon the heart of the fire.

The spring of that water of mercy is the believer: the pure spirit of the faithful worshipper is the water of life.[749]

Therefore your soul flees from him, because you are of fire, (and) he is the water of the stream.

Fire flees from water, because its fieriness is destroyed by water.

Your sense and thought come from the fire;[750] the sense and thought of the Shaikh[751] are the pure and subtle Light.

When the water of his Light trickles upon the fire, a crackling noise arises from the fire, and it starts up.[752]

When it makes a crackling noise, say to it, "Death and pain!"[753] until this hell, your carnal soul, grows cold;

To the end that it may not burn your rose-garden;[754] that it may not burn the fulfilment of your religious duties and faithful worship.[755]

Thenceforth whatever you sow will give produce: it will bring tulips, wild roses, and wild thyme.[758]

Again we are going wide of the straight path; turn back, my lord, (and let us see) where our path is.[757]

We were engaged in relating, O envious one,[758] that your ass is lame and that the place of destination is distant. Be quick (then)![759]

The year has grown late; it is not the time for tillage: there is nothing but disgrace and evil deeds.

Worms have got at the root of the tree, the body; it must be dug up and put upon the fire.[760]

Take heed, take heed, O traveller, it has grown late, the sun of life has gone towards the pit.[761]

In these two short days when you have (still some) strength (left), devote at once all the energies of your old age liberally (to the service of God).

Lavish this slight amount of seed which remains to you, in order that long life[762] may grow from these two moments.

So long as this jewelled lamp is not extinct,[763] take heed you put its wick and oil in good order at once.[764]

An exposition of the evil of putting off good deeds until the morrow.

Take heed you say not "To-morrow," for to-morrows have passed away.[765] (Delay no further), in order that the days of tillage may not pass away altogether.

Hear my counsel: The body is a strong bond; put off the old if you have an inclination for the new.[766]

Close your lips, and open your palms full of gold ;[767] give up avarice as regards the body, and display generosity.[768]

The abandonment of sensual desires and of pleasures is generosity :—whoever sinks into sensuality does not rise (again).

This generosity is a branch of a paradisaical cypress : alas for him who lets such a branch go from his hand !

This abandonment of sensual desire is the "*firmest handle*" :[769] this branch (of generosity) draws the soul towards heaven ;

Until, drawing you upwards, O man of good religion, it[770] bears you to its source.[771]

You are a Joseph of beauty, and this world is like the pit, and the cord is patience with the commands of God.[772]

The cord has come, O Joseph, seize it with your two hands : do not be careless of the cord ; it has grown late.[773]

Praise be to God that they have let down this cord : they have mingled together munificence and mercy ;[774]

So that you may see the world of a new soul : a world most conspicuous though invisible.[775]

(For) this world of non-existence has become like (real) existences ; and that world of existence has become most concealed.[776]

Dust is upon the wind, and sports about ; it presents a false appearance (and) acts as a veil,[777]

This, which is employed, is idle and (as a mere) outer covering ; and that, which is hidden, is its pith and source.[778]

The dust is as an instrument in the hands of the wind: consider the wind as exalted and of exalted origin.

The glance of an eye of dust falls upon the dust; an eye which looks towards the wind is of another kind.[779]

The horse knows the horse because it is a companion to it; a rider also knows the state of a rider.[780]

The sensible eye is a horse and the Light from God (in the heart of the spiritual) is the rider; the horse indeed is of no use without the rider.

Then correct the horse of (its) bad nature, otherwise the horse will be rejected by the King.[781]

The horse's eyes find the road through the eyes of the King: its eyes without the eyes of the King are helpless and bewildered.

To whatever place you call the eyes of horses—(be it) other than the grass and pasture—they will say, "No; why (should we go)?"

(When) the Light of God is mounted upon the sensible light,[782] then the soul is eagerly inclined towards God.[783]

How can the horse without a rider know the manner of the road? The King is wanted (on it) in order that it may know (and follow) the King's highway.

Go towards those senses on which His Light is mounted:[784] those senses to which that Light is a good companion.

The Light of God is an adornment to the light of the senses: this is the (real) meaning of "*Light upon light.*"[785]

The sensible light[786] draws (man) towards the earth; the Light of God carries him towards the heights (of the [illegible]).

Because things of the senses are a lower world.[787] The Light of God is a Sea, and the senses are like a dew-drop.[788]

But the Rider upon that (horse) is not manifest except by good effects and words.[789]

The sensible light, which is gross and heavy,[790] is concealed in the pupil of the eyes.

Since you cannot see the sensible light by the eyes, how should you see that Light of religion by the eyes.[791]

The sensible light notwithstanding this grossness (of it) is hidden;—how (then) should not a Light which is pure and clear be hidden?

This world (is) like bits of stick and straw in the hands of the wind, the invisible (world): (it is) a helpless being before the power and control of the invisible.[792]

Sometimes this control raises it high, (and) sometimes it lowers it; sometimes it makes it whole and well, (and) sometimes it discomfits and wounds it.

Sometimes it carries it to the right, sometimes to the left;[793] sometimes it makes it a rose-garden, sometimes (a place of) brambles.

See the pen writing, whilst the Hand is hidden; the horse galloping about, whilst the Rider is invisible.[794]

See the arrow flying, whilst the bow is invisible;[795] the souls visible, whilst the Soul of souls is hidden.[796]

Do not break the arrow, for it is the arrow of a King.[797] It is not an arrow of long range; it is from the thumb-stall of One Who knows.[798]

God has said, "*You did not shoot when you shot.*"[799] God's action has precedence over acts.[800]

Break your anger; do not break the arrow;[801] the eyes of your anger count milk as blood.[802]

Kiss the arrow and bring it before the King,—the arrow stained with blood from the blood of (your) heart.[803]

That which is visible[804] is helpless, restricted, and weak; and that which is invisible[805] is so powerful and predominant.

We are prey; to whom is such a snare? We are the ball of a polo-stick; where is the Polo-player?

He tears, He sews; where is this Tailor? He blows, He burns; where is this Thrower of Greek fire?[806]

At one time He makes a faithful witness of the truth an unbeliever; at another time He makes an atheist a pious ascetic.[807]

For the sincere devotee is in danger of a snare until he is completely purified from himself.[808]

Because he is (still) on the Road, and highwaymen are innumerable; he (only) escapes who is under the safe-conduct of God.

Until the mirror has become pure and unsullied, he is still only a sincere devotee;[809] until he has caught the bird, he is (still) a hunter.[810]

When the sincere devotee has become pure and unsullied, he is saved:[811] he has reached the position of security, and has gained the victory.[812]

No (matured) grape becomes again an unripe grape; no ripe fruit becomes precocious fruit.[813]

Become ripe, and (so) be free from change: go! become Light like Burhān-e Muḥaqqiq.[814]

When you have escaped from self, you become altogether a demonstration;[815] when the slave, (yourself), becomes non-existent, you become the Sultan.[816]

If you wish for ocular demonstration, Ṣalāḥu 'd-Dīn shewed it: he gave sight to the eyes and opened them.[817]

Every eye which has the Light of Him has seen from his eyes and aspect renunciation and self-renunciation.[818]

(Ṣalāḥu 'd-Dīn) is a Shaikh who constantly works like God without instrument; who gives lectures to his disciples without speaking.[819]

Hearts in his hands (are) like soft and yielding wax: his seal gives sometimes disgrace, sometimes fame.[820]

The impression on his wax speaks of the seal-ring.[821] Of what, again, does the engraving on the stone of the ring speak?

It speaks of the Thought of that Goldsmith:[822]—(this) is a chain of which (every) link is joined to another.[823]

(From) whose cry is this echo in these mountains, the hearts?[824]—sometimes these mountains are full of the cry; sometimes they are empty.[825]

(From) wherever it be, he (from whom it is) is the wise one, the master;[826]—may his call not be absent from this mountain, the heart!

There are mountains which double the cry; (and) there are mountains which centuple it.[827]

From that cry and speech the mountains send out countless springs of limpid water.[828]

Whilst that gracious response issues (even) from the mountains, the waters in the springs turn to blood.[829]

It was through that King of august footstep [830] that Mount Sinai became all rubies.[831]

(All) the parts of the mountain received life and intellect;[832]—are we after all less than the rock (then), O people? [833]

Neither does one spring gush up from the soul, nor does the body become one of those clothed in green.[834]

There is neither any echo in it to the call of yearning,[835] nor the delight of a draught from the cupbearer.[836]

Where is the zeal (which would force them) with adze and pick to dig up entirely such a mountain? [837]

So that perchance a Moon might shine upon its parts: the Light of the Moon might find a way into it.[838]

When the Resurrection digs up the mountains,[839] how shall it throw a shadow over our heads? [840]

How can this Resurrection be less than that Resurrection? That Resurrection is a wound, and this one is as a salve.[841]

Whoever has come across that salve is secured from wounds; whatever evil person has come across that good thing is made good.

How blessed is the ugly one to whom one of beauty has become an associate! Alas for the rose-faced one to whom Autumn has become a companion! [842]

When inanimate bread is associated with life,[843] the bread becomes living and the essence of life.

(When) the dark-looking fire-wood becomes an associate of the fire, (its) darkness departs, and it becomes nothing but light.

When a dead ass falls into a salt-pit, it puts away that asinine nature and lifelessness.[844]

"*The baptism of God*" is (by) the dye of the jar of God's Nature; all rites and practices become of one colour in it.[845]

When (the Ṣūfī) falls into the jar, and you say to him, "*Arise!*" he says with joy, "I am the jar; *blame me not.*"[846]

That (saying), "I am the jar," is saying, "I am God:"[847] he has the colour of the fire, though he is iron.[848]

The colour of the iron is effaced in the colour of the fire: it boasts of the quality of fire, but it is as one who is silent.[849]

When in redness it has become like the (pure) gold of the mine, then its boast without tongue is, "I am the fire."[850]

It is ennobled by the colour and nature of the fire; it says, "I am the fire, I am the fire.

I am the fire; if you have any doubt or suspicion, make a trial: put your hand upon me.

I am the fire; if this is a doubtful thing to you, put your face upon my face for a moment."

When man receives Light from God, he is worshipped by the angels from (God's) election (of him).[851]

(He is) also worshipped by that person whose soul, like (those of) the angels, is free from rebellion and doubt.[853]

(But) what is fire? what is iron? close your lips;[853] do not make sport of the comparison of the comparer.[854]

Put your feet into the Sea, (and) do not speak of It;[855] on the brink of the Sea be silent, amazed and abashed.[856]

Although a hundred like me have not power to bear the Sea, still I cannot abstain from the submerging waters of the Sea.[857]

May my soul and intellect be sacrificed to the Sea! This Sea has given the price of the blood of soul and intellect.

So long as my feet can move, I will pursue my course in It; when I have feet no longer, I shall be as a duck in It.[858]

An unmannerly person present is better than an absent man: though the knocker is crooked, is it not upon the door?"[859]

Go to the tank,[860] you whose body is unclean;—how, outside of the tank, can a man become clean?

The pure man who is separated from the tank falls apart also from his purity.[861]

The purity of this tank is limitless; the purity of bodies is of little measure.[862]

Because the ("Murshid's") heart is a tank (indeed), but, out of sight,[863] it has a secret road to the Sea.[864]

Your limited purity requires help;[865] otherwise number is decreased by expenditure.

The water says to the unclean person, "Hasten to me." The unclean person says, "I am ashamed before the water." [866]

The water says, "How can this shame depart without me? How can this impurity disappear without me"?

Every unclean one who hides from the water is (an exemplification of) "*Shame is an obstacle to the Faith.*" [867]

The heart becomes muddy from the steps of the tank, the body; the heart becomes pure from the water of the tank, the hearts.[868]

Go to the steps of the tank, the heart, my son; take heed you shun the steps of the tank, the body.

The sea of the body dashes against the sea of the heart; (but) between them is the barrier, "*They do not overpass.*" [869]

Whether you be straight, or whether you be crooked,[870] creep forward towards Him; do not creep backwards.

Although there is danger to life (in association) with kings, (yet) the high-minded cannot be without that (King).

Since the King is sweeter than sugar, it is best that life be sacrificed for the sweet.[871]

O you who reproach (lovers, be) safety yours! O you who seek safety, leave me alone.

My soul is a furnace; it is happy with the fire: it is enough for the furnace that it is the place for fire.

There is fitness in burning for love, as the furnace is burnt by fire[872]: whoever is blind to this is not a furnace.

When the provision of destitution has become your provision, you have found eternal life, and death has departed.[873]

When grief[874] has taken up great joy for you, roses and lilies occupy the garden of your soul.[875]

That which is terror to others is your security:[876]—the duck is strong on the water, and the domestic fowl (is) weak.[877]

Again I have become mad, O Physician! Again I have become insane, O Friend![878]

The links of your chain are of many forms;[879] every single link gives another form of madness.[880]

The gift (and effect) of every link are other forms; hence every moment I have a new form of madness.

Then, "Madness is of different forms" has become a proverb:[881] especially (does this apply to the madness which is) in the chain of this glorious Lord.

(My) madness has so broken bonds[882] that all madmen (even) offer me counsel.[883]

The friends of Ẕu'n-Nūn, the Egyptian—May God's mercy be on him!—come to the madhouse to visit him.

It so befell Ẕu'n-Nūn, the Egyptian,[884] that a fresh attack of mental disturbance and madness broke out in him.

His mental disturbance became so great that through it affliction arose (even) to above the sky.[885]

Take heed, O salt and barren ground, that you place not your mental disturbance beside that of the pure lords (of spirituality).[886]

The people had not the power to bear his madness: his fire was as an outrage to their formal religious observances.[887]

When (this) fire fell upon the beards of the commonalty, they bound him, and put him into a prison.[888]

It is not possible to draw in this rein, although the commonalty are disturbed by the pursuit of this road.[889]

These Kings see danger to their lives from the commonalty, for this body of men are blind, and the Kings are without trace.[890]

When authority is in the hands of the dissolute,[891] Ẕu'n-Nūn is necessarily in prison.

The great King rides alone and unattended! so incomparable a pearl is in the hands of children![892]

A pearl! nay, a whole Sea concealed in a single drop! a Sun hidden in a single mote![893]

A Sun showed itself as a mote, and little by little displayed its face.[894]

All motes became effaced in it;[895] through it the world became intoxicated, and sober.[896]

When the pen[897] is in the hand of a tyrant, Manṣūr is doubtless on a gibbet.[898]

When the stupid have this business,[899] "*They kill the prophets*" necessarily follows.[900]

The erring people said to the prophets in (their) folly:[901] "*Verily, we augur ill from you.*"[902]

See the folly of the Christian, who looks for security and protection to that Lord who was crucified![903]

Since, according to the (Christian's) assertion He was crucified by the Jews,—then how can He shew protection to him?

Since that King's heart was afflicted and vexed by them, how should there be (for them) the protection of "*Whilst you were with them*"?[904]

The greatest danger to the pure gold and the goldsmith is the deceitful counterfeiter.[905]

Those with the beauty of Joseph are concealed through the envy of the ugly, for the beautiful live in the fire through enemies.[906]

Those with the beauty of Joseph are in the pit through the artifice of (their) brethren, for through envy they resort to the artifice of pretending that the wolves have eaten Joseph.[907]

What befel Joseph of Egypt through (the) envy (of his brethren)! This envy is a big wolf in ambush.[908]

Jacob, gentle and clement, had necessarily through this wolf fear and apprehension for Joseph continually.

Truly, no visible wolf came near Joseph; (but) this envy, in reality, exceeds wolves (in evil).

This wolf, (envy), inflicted the wound, and with cunning perfidy came (the words), "*Truly, we went to run races together.*"[909]

A hundred thousand wolves have not such artifice; (but) this wolf, (envy), will at last suffer disgrace:—wait (awhile).[910]

For they will undoubtedly on the Day of Detriment[911] make the envious arise in the form of wolves.

The rising of the vile, greedy man, the eater of unlawful food, will be on the Day of Reckoning (in) the form of a hog.

Adulterers will be mal-odorous;[912] and wine-drinkers will have fetid mouths.

The stench hidden (from the senses), which (only) reaches the hearts (of people), becomes in the Resurrection sensibly felt and manifest.

The being of man is (like) a forest;—be full of caution of this being if you are of that Breath.[913]

In our being there are thousands of wolves and hogs. (In our being) there is the righteous, the unrighteous; the fair and the foul.[914]

That trait which is predominant decides the temperament: when gold exceeds copper in quantity, (the substance) is gold.

The quality which is predominant in your being,—you will have to rise in the very form of that same quality.

At one moment wolfishness comes into man; at another moment, the moon-like beauty of the face of Joseph.

Feelings of peace and of enmity go by a hidden road from bosom to bosom.[915]

Nay, indeed, wisdom, knowledge, and skill pass from man (even) into the ox and the ass.

The (untrained) horse, rough and unformed, becomes of good easy paces and docile; the bear dances, and the goat also salutes.

From men the desire (of doing something) enters into the dog: he becomes a shepherd, or a hunter, or a guard.

From those Sleepers a moral nature passed to the dog of the Companions (of the Cave), so that he became a seeker of God.[916]

Every moment a new species appears in the bosom; sometimes a demon, sometimes an angel, and sometimes wild beasts.[917]

From that wonderful Forest with which every Lion is acquainted there is a hidden road to that snare, the bosoms (of men).[918]

Steal the pearl of the soul from hearts, O you who are less than a dog![919]—from the hearts, (I would say), of the Ṣūfī saints.

Since you steal,[920] (steal) at least that exquisite pearl; since you bear (burdens), (bear) at least a noble one.

The disciples understand that Ẕu 'n-Nūn has not gone mad: that he has acted of set purpose.

The friends went to the prison in view of Ẕu'n-Nūn's affair, and expressed a certain opinion as to that (case).

(They said): "Possibly he does this of set purpose, or there is some mysterious reason for it; (for) in this religion he is a "qibla," and a miracle.[921]

Alien be it indeed to his sea-like[922] intellect that madness should inspire levity of conduct in him.

God forbid, when his position is so exalted,[923] that the cloud of madness should hide his moon![924]

He has taken shelter from the harm inflicted by the commonalty; he has become mad because he feels shame at the sensible.[926]

Through shame at the intellect which is dull and carnal[926] he, of set purpose, has gone and become mad.

(As one who should say), "Bind me tightly, and with the tail of a cow strike me on the head and back, and do not search into this or contest it;

So that I may gain life through the strokes of a part (of the cow), as the slain man did through the cow of Moses, O trusty friends;[927]

That I may become happy through the strokes of a part of the cow; that I may become well, like the slain man (restored by means) of the cow of Moses."

The slain man became alive through the strokes of the cow's tail:—(through the means employed) he became pure gold, even as copper does from alchemy.

The slain man sprang up, and told the secret; he pointed out the blood-thirsty set.

He said openly, "This party killed me—(these men) who contend about me and (appear) distressed."[928]

When this heavy body is killed,[929] a secret-knowing entity is made alive.

This spirit of the man sees heaven and hell: it clearly distinguishes all secrets and mysteries.

It points out the demon homicides;[930] it clearly shews the snares of deceit and fraud.

To kill the cow is a condition of the Ṣūfī Path, in order that the spirit may be restored to health by the strokes of her tail.

Kill the cow of your carnal soul as quickly as possible, in order that the hidden spirit may be made alive by intellect.

Return to the Story of Ẓu'n-Nūn—May his hidden state be sanctified!

When those people approached him, he cried aloud, "Halloa! who are you? *be careful.*"

With courtesy they said, "We, your friends, have come here to inquire heartily about your health.

How are you, O varied Sea of intellect? What slander upon your intellect is this (attributed) madness?

How should the smoke of a furnace come upon the sun? How should the 'Anqā be discomfited by a crow?[931]

Do not withhold this matter from us, (but) explain it; we are friends; do not act so towards us.[932]

It is not well to drive away friends, or by dissimulation and deceit to alienate (them).

Explain the secret, O King! Do not put your face under a cloud of mystery, O Moon!

We are friendly, sincere, and yearning (for you); in both worlds we have fixed (our) hearts upon you."

Ẓu'n-Nūn began to use coarse and abusive expressions with no regard to meaning: like an insane person he uttered senseless words.[933]

He sprang up and made stones and sticks fly (at them); all (of them) fled for fear of blows.

Ẓu'n-Nūn laughed aloud, and tossed his head in contempt.[934] He said, "See the vain assumption of these friends!

See the friends! Where is the sign of friends (in them)? Pain is to (real) friends as their life.[935]

How should a friend shun pain (inflicted) by his friend? Pain is the kernel, and friendship is like a shell to it.[936]

Is not the sign of friendship exhilaration in trial, calamity, and the endurance of hardship?

A friend is like gold, (and) trials are like fire: the pure gold is well and happy in the heart of the fire."

Luqmān's[937] *master tests his intelligence.*

Was it not so with Luqmān, who was a devoted slave;[938] who day and night was active in service?

(His) master held him as the first and best in service: he considered him as better than his own sons.

Because Luqmān, though the son of a slave, was a master (of himself) and one free from desire.

A King said to a Shaikh[939] in conversation: "Ask me for something in the way of a gift."

The Shaikh said, "Are you not ashamed to speak so to me? Be above this.

I have two slaves, and despicable they are; but those two are rulers and lords over you."

The King said, "What are those two? this is an error."[940] He replied, "The one is 'anger' and the other 'sensuality.'"

Consider him a King who is independent[941] of sovereignty: whose light rises (and shines) without moon or sun.

He (only) whose own essence is a treasure has a treasure; he has existence who is an enemy to existence.[942]

The master of Luqmān (was) to outward appearance as a master, (but he was) in truth a slave, (and) Luqmān (was) his master.[943]

In (this) topsy-turvy world there is many (an example) of this: in their sight a pearl is less than a bit of straw.[944]

The desert has been called a place of refuge:[945]—a name and form (of speech) have ensnared their intellect.[946]

In some people[947] the dress is a distinguishing mark (of the person);—when he wears a tunic they say he is of the commonalty.

In some people[948] the hypocritical externals of asceticism (are a distinguishing mark);—light is wanted, that a person may (be able to) spy out asceticism.[949]

Light is wanted, free from servile imitation and bias,[950] in order that one may recognise a man without deeds or words (from him):

That he may penetrate into his heart by the way of intellect: that he may see his real nature immediately,[951] and not be dependent upon interpretation.[952]

The chosen slaves of Him who knows all secrets and mysteries are, in the world of soul,[953] spies upon hearts.

They come into the interior of the heart like a thought; the secret of one's state is laid open before them.

What of properties is there in a sparrow's body which can be concealed from the falcon's intellect?

He who has become acquainted with the secrets of God,—[954] what are the secrets of created beings to him?[955]

He whose course is above the spheres,—how should it be difficult for him to walk upon the earth?

When iron became wax in the hands of David,—what should wax be in his hands, O unconscionable man?

Luqmān was a slave in appearance, (but) a master (in reality): (he was) a piece of brocade with a roll of cotton outside it.[956]

When a master goes to a place where they do not know him, he puts (his own) clothes on to his slave.

He himself puts on the slave's clothes, and makes his slave leader.

He walks behind him as a slave, lest any one should become aware (of his position).

He says, "O slave, go you and sit in the highest place; I will take (your) shoes as the humblest slave.

Behave you with harshness (and) give me abuse; do not treat me with any honour.

I make the relinquishment of service your service, now that I am sowing the seed of stratagem in a strange place." [957]

Masters have performed these acts of servitude, in order that it may be thought that they are slaves.[958]

They have been sated with, and tired of mastership; they have set themselves to work (after the fashion of slaves).

But these slaves to desire, on the contrary, set up as masters of intellect and soul.[959]

From a master may come the quality of self-abasement; from the slave may come nothing but servitude.[960]

So, between that world and this there are such arrangements—contrary, the one to the other.[961]

Luqmān's master was aware of this secret state:[962] he had seen significant indications (of it) in him.

That traveller knew the secret, but drove his ass quietly along[963] for a good object.

He would have set him free in the beginning, but he sought the contentment of Luqmān;

For Luqmān (himself) had this desire (to remain a slave), in order that no one might know the secret of the young lion.[964]

What wonder if you keep (your) secret hidden from the wicked? This is a wonder that you keep (your) secret hidden from yourself!

Keep (your) business hidden from your own eyes, in order that your business may be secure from the good and the wicked.[965]

Consign yourself to the snare of reward,[966] and then steal something from yourself when alien to yourself.[967]

They give opium to the wounded man, in order that they may draw the arrow-head from his body.

At the time of death a man is torn with pain, (and whilst his attention is) distracted by it, his soul is borne away.

Since at every thought to which you give (your) heart, they will bear away something secretly from you:[968]

(Since whatever thought you are conceiving), whatever acquirement you are making, O you who are (thus) diligent, the thief will approach on the side where you have no feeling of insecurity,

Then, engage yourself in that which is better, so that (the thief) may bear away from you (only) something which is inferior.

When the merchant's bales fall into the water, he lays hold of the better goods.

Since something is to be lost in the water, abandon the inferior, and secure the better.

The wisdom of Luqmān becomes manifest to those who test him.

Whatever food they brought (the master),—he used to send some one to Luqmān upon its being brought;[969]

In order that Luqmān should partake of it,—the master's design being to eat that which he left.[970]

He used to eat his leavings, and go into raptures;[971] whatever food (Luqmān) did not partake of, he, (the master), would throw away.

And (even) if he eat (of it), (it was) without heart and appetite:—this (is the mark of) an infinite union.[972]

They had brought him (once) a water-melon as a present; he said, "Go, (and) call my son, Luqmān."

When he had cut it and given him a slice, he eat it like sugar and honey.

From the pleasure with which he eat (it) he gave him a second, (and so on) till the seventeenth slice was reached.

One slice remained, (and) he said, "I will eat this myself, so that I may see how sweet a melon this is.

He eats it with such pleasure that from his enjoyment one's heart is filled with desire and longs for the morsel."

When he had eaten it, fire flamed (in him) from its bitterness: it both blistered his tongue, and burnt his throat.

From its bitterness he became for a while stupefied; afterwards he said to him, "O soul of the world,

How have you made all this poison a sweet antidote? How have you thought this harshness kindness? [973]

What patience is this? wherefore is this endurance? Or (is it) perchance (that) this life of yours is in your opinion a foe? [974]

Why did you not plead a reason (for abstaining) and say, 'I have an excuse to offer; desist a while.'" [975]

He answered, "I have eaten so much from your bountiful hand that I am bent double with shame.

When suddenly I received one bitter thing from your hand, I was ashamed to make you acquainted with it.

Since all the parts (of my body) have grown through your bounties, and are deep in your grain and snare,—

If I cry out and complain on account of one thing which is bitter, may the dust of a hundred roads be on all parts (of my body)!

It has received the sweetness of your sugar-giving hand; how could that (sweetness) allow (any) bitterness in the melon?" [976]

Bitter things become sweet through love; copper things become golden through love.

Dregs become clear and bright through love; pains become salutary through love.

Through love a dead person is made living; through love a king is made a slave.

This love too is the result of knowledge; when has foolishness (ever) sat upon such a throne?[977]

When has deficient knowledge given rise to this love?—(Yes), deficient (knowledge) gives rise to love, but (only) love of inanimate things.[978]

When (deficient knowledge) sees the colour of an object to be desired in an inanimate thing, it (is as if it thought it) heard the voice of a beloved being in a whistling sound.[979]

Deficient knowledge cannot distinguish, (and) consequently it thinks lightning the sun.[980]

When the Prophet called the deficient accursed,[981] it was interpreted as deficiency of intellect.

Because the deficient in body is compassionated by (God's) compassion:[982] cursing and repulsion[983] are incongruous in the case of the compassionated.

(It is) deficiency of intellect (which) is (really) an evil malady,—it is the reason of the curse (of God), and it is deserving of alienation (from Him).

Because the perfecting of intellect is not impossible; but the perfecting of the body is not possible.

The unbelief and arrogance of every alienated infidel[984] have all been brought about by deficiency of intellect.[985]

For deficiency of body comfort has come in (the words of) the Qur'ān: "*There is no culpability in the case of the blind man.*"[986]

The lightning is transitory and very unfaithful; but you, who are without purity (and brightness of heart), cannot distinguish between the transient and the lasting.[987]

The lightning smiles; say, at what does it smile? At the person who gives his heart to its light.[988]

The lights of the sky are hamstrung;[989] that (Light) which is neither of the East nor of the West is King.[990]

Consider the nature of the lightning (as that which) "*takes away (the sight of) the eyes*;"[991] consider the eternal Light as nothing but "*Helpers.*"[992]

To urge one's horse over the foam of the Sea; to (try to) read a letter in the light of a lightning flash;—[993]

Is, through cupidity, to fail in foresight; is to laugh at one's own heart and intellect.

Intellect in its own nature is far-sighted; that which does not see the issue (of things) is the carnal soul.

The intellect which is overcome by the carnal soul becomes the carnal soul; if Jupiter is afflicted by Saturn it becomes inauspicious.[994]

But turn your glance to this same inauspiciousness, (and) look at the Being who has affected you by it.

The (person whose) glance turns to this ebb and flow,[995] pierces his way from an inauspicious to an auspicious influence.[996]

(God) causes you to change from mood to mood, making opposite clear by opposite in the change,

In order that fear may be born in you of *the left-hand side*, and that men may be led to hope for the delight of the *right hand side*.[997]

In order that you may be two-winged; for a bird with one wing is powerless to fly, O worthy man.

Either allow me not to enter upon speech, or give me permission to speak to the end.[998]

But if You wish not either this or that, command is Yours: how can any one know at what You aim?[999]

It requires one like Abraham to see in the fire paradise and its palaces, by the light (of deep knowledge):[1000]

One (who) step by step may mount above the moon and sun, so that he may not remain like the knocker attached to the door:[1001]

One (who) like the Friend (of God) may pass beyond the seventh heaven, saying (with him), "*I love not things which decline and set.*"[1002]

This world of the body is delusive, except to him who has escaped from carnal lusts.

The conclusion of the (Story of the) retinue's envy of the King's favourite slave.

The Story of the King and the nobles, and of (their) envy of the favourite slave, the king of wisdom,

Has been left far off through the importunate attractive force of speech;[1003] we must return and complete it.

The felicitous and fortunate gardener of God's domain[1004]—how should he not know one tree from another?[1005]

That tree which is bitter and worthless, and that tree whose fruit is seven hundred (*i.e.* good and plentiful),—

How should he treat them in the same manner,—he who looks at them with fore-seeing eyes?

(And knows) what is ultimately the fruit of those trees, although at this moment they are equal to the look.

The Shaikh who (has become one who) *sees with the Light of God*, has become acquainted with the ultimate and with the initiatory state (of people).[1006]

He closes his fore-seeing eyes for the sake of God ; he opens his fore-seeing eyes in teaching.[1007]

Those enviers were bad trees ; they were ill-starred ones of bitter nature.

They boiled up and foamed with envy ; in secret they engaged in machinations,

That they might get the favourite slave decapitated, and eradicate him from the world.

How can he be perishable when his soul (in past eternity) was the King ?[1008] when his root, (his origin), was under the protection of God ?

The King had become acquainted with those secrets, (but) like Abū Bakr-e Rabābī he remained silent.[1009]

Gazing at the spectacle of the hearts of those men of evil nature, he clapped his hands at those schemers.[1010]

A crafty people engage in machinations, in order to deceive (and outwit) the King.[1011]

A King most great and limitless—how can He be contained in a beer-jug, O asses !

They have sewed a net for the King ! (and) after all they learnt these plans from Him.[1012]

Ill-fated is the disciple who begins to claim equality with his master, and opposes him.[1013]

And with what master! With the master of the world; to whom the manifest and the hidden are as one.

Whose eyes have become those which *see with the Light of God*, and have pierced through the veils of ignorance.

With heart full of holes like an old blanket (the disciple) draws a veil before that wise man.[1014]

The veil laughs at him with a hundred mouths;—every mouth being a slit (open) to him (the master).[1015]

The master says to his disciple, "O you who are less than a dog, have you no fidelity towards me?[1016]

Assume that I am not a master, a breaker of iron;[1017] assume that I am a disciple like yourself, and blind of heart—

(Still) have you no help from me in soul and mind?[1018]—without me no water flows to you.[1019]

Hence my heart is the factory of your fortune; why would you break this factory, unconscionable one?"

You say to him, "I secretly strike the fire-steel;"[1020] —but is there not a window between heart and heart?[1021]

After all (his heart) sees your thought through (this) window; (your) heart bears testimony as to these words of yours.[1022]

Take it that in his kindness he does not punish you openly:[1023] that whatever you say he smiles and assents (to it)—

He does not smile from pleasure at your flattering (words); he smiles at that thought of yours.[1024]

Thus an impostor should be met by an impostor:—"Striker with a cup, be struck by a bottle!"[1025] this is meet requital.

If his (smile) were a smile of contentment at you, a hundred thousand flowers would blossom for you.[1026]

When in contentment his heart acts (for you), consider it as the sun entering Aries.

From it both the day and the spring smile, (and) blossoms are intermingled with the verdant meads.

A hundred thousand nightingales and doves fill the poor and silent world with song.[1027]

When you see the leaves of your spirit yellow and black, how should you be ignorant of the anger of the King?[1028]

The sun, the King, in the zodiacal sign of reprehension makes faces black like a kabāb.[1029]

Our souls are that Mercury's leaves: that whiteness and that blackness are the measure of us.[1030]

(But) again he writes a brevet in red and green, in order that souls may escape from gloom and wretchedness.[1031]

Red and green are spring's act of substitution; in authority, like the writing of the rain-bow.[1032]

From the insignificant figure of the hoopoo[1033] *a reflection falls upon the heart of Bilqīs*[1034] *of her reverence for Solomon—On him be peace!*

Mercy, a hundred-fold, be upon that Bilqīs, to whom God gave the intellect of a hundred men!

A hoopoo brought a letter, a letter with the royal cypher:[1035] a few words from Solomon, clear and sufficient.[1036]

When she had read those comprehensive subtleties, she looked not with contempt at the envoy.

(Her) eyes[1037] saw (it) as a hoopoo, (but her) soul saw it as the 'Anqā: (her) senses saw (it) as a spray of foam, (but her) heart saw it as a sea.[1038]

The intellect and the senses, these secret mechanisms of two colours,[1039] are at war together, as Muḥammad with Abū Jahl and those like him.[1040]

The infidels saw Aḥmad as a human being, since they could not see from him "*The moon was cleft.*" [1041]

Throw dust into your eyes which see the sensible, (for) the sensible eyes are the enemy of the intellect and of religion.

God has called the sensible eyes blind;[1042] He has called them idolaters and our enemies.

With the lord of now and to-morrow before them,[1043] they see out of a whole treasure nothing but a mite.[1044]

If a mote brings a message from that Sun,[1045] the sun becomes a slave of that mote.[1046]

A drop of water which has become an envoy from the Sea of Unity,—the seven seas are captives to that drop.[1047]

If a handful of dust becomes His active (messenger), His skies will prostrate themselves before that dust.[1048]

When the dust of Adam became the active (messenger) of God, the angels of God prostrated themselves before his dust.[1049]

Through what, pray, was it (that) *the sky was cleft*?[1050] Through an eye which overcame the earthy nature.[1051]

Earth through its dreggy nature (and heaviness) settles beneath the water;—behold earth which in (its) alacrity (and lightness) passed above the 'Arsh![1052]

Then know that that lightness and subtleness are not from the water; they are nothing but the gift of the most bountiful Creator.[1053]

If He make air and fire low in position;[1054] and if He make the thorn surpass the rose (in estimation);—

He is the Ruler; "*God does what He wills*";[1055] He can raise a remedy out of pain itself.

If He make air and fire low in position; if He give them a dark, dreggy, and heavy nature;

And if He make the earth and water high in position; (if) He make the paths of the sky trodden under foot;—

Then it is certain that "*You honour whom You will.*"—[1056] (God) said to one made of earth, "Spread your wings."[1057]

He said to him who was made of fire, "Go, be Satan! Dwell with deceit beneath the seventh earth.[1058]

O earthen Adam, mount above Suhā![1059] O fire-made Satan, go to the depths![1060]

I am not the four temperaments, or the first cause; I am perpetually stable in control (over things).[1061]

My action is without cause, and direct:[1062] I use fore-ordinance, not cause, O man of unsound views.

I shall change My custom at the time (I will):[1063] at the time (I will) I shall lay this dust which intervenes.[1064]

I shall say to the sea, 'Come, be full of fire!'[1065] I shall say to the fire, 'Go, be a rose-garden!'[1066]

I shall say to the mountains, 'Be light like wool!'[1067] I shall say to the sky, 'Come down before (people's) eyes!'[1068]

I shall say, 'O sun, be conjoined with the moon!'[1069] We shall make both like a black cloud.

We will dry up the fountain of the sun:[1070] by (Our) art We will turn a fountain of blood into musk."[1071]

The sun and the moon like two black oxen—God will fasten a yoke upon their necks.[1072]

A philosopher professes disbelief at the reading of "If your water shall have sunk into the ground."

One who taught the art of reading the Qur'ān was reading from the Book,[1073]

"(Suppose) *your water sinking into the ground*:" (that) I shut off water from the springs.[1074]

(That) I conceal the water in the depths of the earth: (that) I make the springs dry and a place of dryness.

Who after (this) will bring water to the spring except Me, the Incomparable, the Gracious, the Majestic?[1075]

A despicable philosopher, a logician, was passing by the school at that moment.

When he heard the verse, he said in disapproval, "We will bring the water up by means of a pick.

With spade-strokes and by the sharpness of an axe we will bring up the water from the depths."

At night he slept and saw (in a dream) a heroic man, who struck (him) a blow (and) blinded both his eyes.

He said, "From these two springs, (your) eyes, O wretch, bring up some light with an axe if you are a truthful speaker."

(When) day (came) he sprang up and found both his eyes blind: the abounding light (was) absent from his eyes.

If he had lamented and asked pardon (of God), the light which had gone would have appeared (again) through (God's) beneficence.

But asking pardon too is not under (our) control:[1076] the flavour of penitence is not the dessert of every intoxicated person.

The inauspiciousness of acts and the infelicitousness of obstinate denial had closed upon his heart the road of penitence.

His heart had become in hardness like the face of the rock; how should penitence cleave it for the purpose of sowing?

Where is there one like Jethro, that by prayer he may turn the rocky hills into earth for the purpose of sowing?[1077]

Through the supplication and faith of that "Friend" an arduous and (humanly speaking) impossible affair became possible.[1078]

And through Muqauqis's[1079] petitioning the Prophet a stony place became an arable field, fit and serviceable.

But precisely contrary to that, the denial of the man turns gold into copper, and peace into war.

This falseness is the magnet of a degrading metamorphosis:[1080] it turns fit and serviceable ground into stone and pebbles.

(But) every heart too is not permitted to adore:[1081] the wages of mercy are not the lot of every worker for wages.[1082]

Take care you commit not offences and sin in reliance (upon the thought) that you may repent and enter the asylum (of God's mercy).

Anguish and tears are necessary for penitence:[1083] lightning and rain are the requirements of penitence.[1084]

Fire and water are required for the fruit: rain and lightning are necessary for this business.[1085]

Until there is the lightning of the heart (and) the rain of the two eyes, how can the fire of (God's) threatening and anger be allayed?

How can that verdure, the delight of Union (with God), grow (in the heart)? How can springs gush up with limpid water?[1086]

How can the flower-beds tell their secrets to the verdant plain? How can the violet make a treaty with the jasmine?[1087]

How can a plane-tree open its leaves in prayer?[1088] How can a tree sway its head in the breeze of love?

How can the blossoms in the days of spring begin to throw out (their) sleeves full of offerings?[1089]

How can the face of the tulip blaze like blood? How can the rose take out gold from its pocket?[1090]

How can the nightingale come and smell the rose? How can the ring-dove like a seeker utter "kū-kū?"[1091]

How can the stork give vent heartily to that clatter of "lak-lak?"[1092]

What is "lak"? (It expresses) "Thine is the supreme power and sovereignty," O Thou whose aid is sought.[1093]

How can the earth show the secrets of (its) heart ?[1094] How can the garden be illumined like the sky ?[1095]

From where have they brought those garments ?[1096] *From a Beneficent One, from a Compassionate One, all of them.*[1097]

He who has seen the King is rejoiced by signs of Him ; when a person has not seen (Him) he has no awakening to consciousness.[1098]

The spirit of that person who in the time of "*Am I not (your Lord)*" ? has seen his Lord and become enraptured and intoxicated,—

That (spirit) recognises the scent of wine, because it has drunk it ; when it has not drunk the wine how can it scent it ?[1099]

Because wisdom is like a stray camel ; like an intermediary it is a guide to Kings.[1100]

You see in a dream a handsome person who promises you an indication

That your wish will be gratified ; and the indication is this, that a certain person will meet you tomorrow.

Another indication is that he will be mounted , and another is that he will embrace you.

(Still) another indication is that he will smile before you, and (yet) another that he will join his hands together (in front) before you.[1101]

A further sign is that when the morrow comes you will not through eagerness and longing tell this dream to anyone.

As regards that (particular) sign (God) said to the father of John (the Baptist), "For three days you shall by no means use speech.[1102]

For three nights keep silence as to all you experience:[1103] this will be a sign that John will come to you."

"Do not expend (your) breath in speech for three days, for this silence is the sign of (the attainment of) your object.[1104]

Beware! speak not of this sign: keep this matter concealed in (your) heart."[1105]

He will name these signs to him with honeyed eloquence,[1106]—these only indeed![1107] (Nay), a hundred other signs.

The following[1108] are signs of this, that the power and place you seek you will gain from God:

(Namely), that you continue weeping during long nights, and that you burn at the dawn in humble supplication.

That your day gets dark without them,[1109] (and) that your neck becomes slender as a spindle.

(Again) that you have given in alms all you have:—(namely), all your possessions, (making them) as the alms of the Ṣūfī saints.[1110]

(That) you have given away all your possessions, and sleep, and the colour of (youfr) face; (that) you have sacrificed (your) head, and become like a hair.[1111]

(That) you have often sat in the fire like aloes wood; that you have often met the sword like a helmet.[1113]

A hundred thousand such straits are (in) the habit of lovers (of God), and they cannot (indeed) be computed.

After you have seen this dream at night, it becomes day;[1113] through the hopes conveyed in it your day becomes blessed.

You turn (your) eyes to the left and right, (saying to yourself), "Where is that indication, and (where are) those signs?"[1114]

You tremble like a leaf, (saying to yourself), "Alas! if the day goes, and the signs are not accomplished."

You run in the streets and bazaars and to houses like a person who should lose a calf.

"What is the matter, Sir? Good news, let us hope!"[1115] (says some one). "What means this running about of yours! Who is it of yours whom you have lost here?"

You say to him, "It is good news, but no one must know my good news except myself.

If I tell it, one sign of mine will be lost, and when the sign is lost the time of death will have come."[1116]

You gaze at the face of every horseman; he says to you, "Do not gaze at me like a lunatic."[1117]

You say to him, "I have lost a friend; I have turned my face towards the seeking of him.

May your prosperity be lasting, O horseman! Have compassion upon lovers, and excuse them."

When you have sought, (and) have used earnest endeavour in looking about,—

"Earnest endeavour does not miss its mark,"—to this effect there is a Tradition,—[1118]

Suddenly comes a felicitous horseman; then he embraces you closely.

You become distraught, and fall into a rapt state.[1119] The uninitaed says, "Here is deceit and hypocrisy!"

How can he see what this agitation in him is? He knows not with whom those are signs of union.

These are signs which regard him who has seen.[1120] How can signs appear to that other?

Every moment a fresh sign arrives from Him: a fresh life is added to the life of (that) person.

Water has come to the hapless fish.[1121] These signs are "*Those signs of the Book.*"[1122]

Then the signs which are in the prophets are peculiar to that soul which has been acquainted (with God).[1123]

This discourse remains imperfect and undecided;[1124] I lack heart, I am dispirited; excuse me.[1125]

One cannot count the particles of sand:[1126]—he, especially, (cannot), from whom love has carried away intellect.

Can I enumerate the leaves of the garden? Can I enumerate the notes of the partridge and the crow?[1127]

They cannot be enumerated, but I enumerate them (as far as I can)[1128] for guidance to him who is tested (by God).

(The effects of) the inauspiciousness of Saturn and of the auspiciousness of Jupiter cannot be computed, although you may count.

But still a portion of these two effects should be explained; that is, (as far as regards) their benefiting and injuring;[1129]

In order that some inkling of the effects of (God's) decrees may be given to the fortunate and the unfortunate.[1130]

That person whose planet is Jupiter will be gladdened by pleasure and superiority of position.

And he whose planet is Saturn should be on his guard in (his) affairs against all kinds of evil.[1131]

If I should speak of the fire of Saturn to that person whose planet is Saturn, (the fire) would burn up that hapless one.[1132]

Our King has given the mandate, "*Invoke God.*" He saw us in the fire and gave us light.[1133]

He has said, "Although I am not as you invoke me:[1134] (although) picturings are not applicable and suited to me,[1135]

Yet he who is (still) seduced by (and under the sway of) picturing and images will never understand my nature without similitudes.[1136]

Corporeal invocations are an imperfect idea; the attributes of the King are apart from such.[1137]

(If) a person say of a king, "He is not a weaver," what praise is this? The person must be ignorant of the king.

Moses—On him be peace!—objects to the prayer of a shepherd.

Moses saw a certain shepherd by the way who was saying, "O God, O God!

Where are you? that I may become your servant; that I may sew your sandals, (and) comb your hair.

That I may wash your clothes, and kill your vermin; that I may bring you milk, O mighty Being.

That I may kiss your little hands, (and) rub your little feet, (and when) the time of sleeping comes I may sweep out your little room,—

O You for whom (all) my goats be sacrificed! O You in commemoration of whom are all my cries and shouts!"

In this fashion the shepherd was foolishly speaking, (when) Moses said, "To whom are these (words) of yours (addressed), man?"

He answered, "To that person who created us; by whom this earth and sky were manifested."

Moses exclaimed, "Hark you! you are a foolish blunderer; you are not a Muslim indeed, you are an infidel (in speaking so).

What nonsense is this? what blasphemy and raving? Press a piece of cotton into your mouth.

The stench of your blasphemy has made the world stinking; your blasphemy has turned the brocade of religion into old rags.

Sandals and socks [1138] are suitable for you;—how are such things proper for a majestic Sun?

If you do not abstain from these words,[1139] a fire [1140] will come and consume the people.

(Nay), if a fire has not come upon you what is this smoke? [1141] what is this blackening of your soul and rejection of your heart? [1142]

If you know that God is the Ruler and Judge, how can you think nonsense and familiarity proper (as regards Him)?

The friendship of a foolish person is indeed enmity. God, most High, is independent of such service as this.

To whom do you say (all) this? To your paternal or maternal uncle? (Are) body and wants among the attributes of the Lord of Majesty and Glory?

He who grows and increases drinks milk; he puts on sandals who requires feet (as part of his being).

And if these words of yours are (meant) for (His) slave,[1143]—(for) him of whom God has said, 'He is I, and I indeed am he;'[1144]—

(For) him with regard to whom (God) has said, '*Verily, I was sick, and you did not visit (Me):*[1145] I became ill; he alone did not;'—

(For) him who became (the object of the grace), '*He hears by Me, and he sees by Me;*'[1146]—as applied to (him), that slave, these (words of yours) are also foolish.

To speak disrespectfully to the elect of God causes the heart to perish, and is recorded as wickedness.[1147]

If you call a man Fāṭima—although men and women are all of one kind—

He will try as far as possible to kill you, although he be good tempered, mild, and quiet.

(The name) Fāṭima is praise as applied to women,[1148] (but) if you use it to a man it is (like) a lance-thrust.

(To attribute) hands and feet (to us) is praise as regards us, (but to attribute them to God) is pollution in connection with His purity.[1149]

(The words), '*He has not begotten, neither has He been begotten*,' are applicable to Him:[1150] He is the Creator of begetter and of begotten.

'Birth' is a description of everything which is body; whatever is born is on this side of the stream;[1151]

Because it is of (the world of) becoming and corruption, and is despicable; it is a created thing, and assuredly requires a Creator."[1152]

(The shepherd) said: "O Moses, you have closed my mouth, and you have burnt my soul with repentance."

He tore his garments, and heaved a burning sigh; he went off into a desert and departed.

God, most High, reproves Moses—On him be peace!—on account of the shepherd.

An inspiration came to Moses from God (to this effect): "You have separated my slave from me.

Have you been sent in order to unite, or have you been sent in order to separate?[1153]

As far as possible, do not enter upon separation; *the most hateful of things to Me is repudiation.*[1154]

I have put in every one a particular character;[1155] I have given to every one a particular mode of expression.

From him[1156] it is praise, but from you it would be blame; from him it is honey, but from you it would be poison.

I am independent of all purity and impurity;[1157] (I am independent) of all sluggishness and alacrity (in religion).

I have not commanded (to worship) in order to receive some profit (Myself), but in order to bestow a kindness upon (My) slaves.

From the Hindūs the mode of speech of Hindustan is praise (of God); from the Sindians the mode of speech of Sind is praise.

I do not become pure through their ascription of praise;[1158] it is they who become pure and scatterers of pearls.[1159]

I do not look at the tongue or speech; I look at the soul and condition.

I inspect the heart as to whether it be humble; though the speaking of the words[1160] be not humble.

Because the heart is the essence, (and) speaking (is) an accident; and of course the accident is a (mere) attendant, (whilst) the essence is the object and aim.

Enough of these words, conceptions, and figurative expressions![1161] I wish for ardour, ardour! Content yourself with this ardour!

Light up a fire of love in your soul, (and) burn entirely thought and expression.

Those conversant with forms, O Moses, are of one kind; those whose souls and hearts are burnt are of another.

Every moment lovers are burnt (in the fire of love).[1162] Taxes and tithes are not exacted from a ruined village.[1163]

If (the lover) transgress in speech, call him not a transgressor; if the martyr be covered with blood do not wash him.

Blood is fitter for martyrs than water: this (unintentional) fault is better than a hundred correct acts (of another).

Inside of the 'Ka'ba' there is no observance of the 'qibla.'—[1164] What harm (is there) if the diver has not snow-shoes? [1165]

Do not seek guidance from those who are intoxicated! [1166] Why do you order those who tear their garments to mend garments? [1167]

The religion of Love is apart from all religions: God is the religion and sect of Lovers.[1168]

If the ruby have not the sun it is not perfect.[1169] Love in the sea of trouble is not troubled." [1170]

A revelation is vouchsafed to Moses excusing the shepherd.

After this, God secretly revealed to the heart of Moses secrets which cannot be described:

They poured down words upon the heart of Moses; they mixed together vision and speech.[1171]

Often did he become unconscious of himself and effaced in God; often did he return to himself! Often did he fly from past towards future eternity! [1172]

If I (try to) explain beyond this it is foolish, because the explanation of this is beyond human intellect.[1173]

And if I should (try to) speak (of this), it would tear up people's intellects; [1174] and if I were to write (it) it would break up many pens.

When Moses heard this reproval from God he ran into the desert in pursuit of the shepherd.

He hastened on (guided) by the foot-prints of the distracted man; he scattered dust from the desert ways.[1175]

The foot-prints of distracted people in truth are distinguished from those of others:[1176]—

One step like the castle straight along;[1177] one step taken obliquely[1178] like the bishop.

Sometimes like a wave exalting (his) crest;[1179] sometimes proceeding on (his) stomach like a fish.

Sometimes writing his condition upon dust,[1180] like a geomancer who draws up a figure of geomancy.

At last he found and saw him; the giver of glad tidings said to him,[1181] "License has reached you (from God).[1182]

Do not seek any forms or method; say whatever your afflicted heart wishes.

Your blasphemy is religion, and your religion is light of the soul; you are secure and a whole world is secure through you.[1183]

O you who rest in the security of (the announcement), '*God does that which He wills*,' go and speak without ceremony."[1184]

He said, "O Moses, I have passed beyond that:[1185] I am now bathed in the blood of my heart.[1186]

I have passed beyond the Sidratu 'l-muntahā:[1187] I have travelled a hundred thousand years' journey over on that side (of it).

You whipped my horse and he sprang away:[1188] he gave one leap and passed over the heavens.

The Divine Nature has become the intimate of my human nature: [1189]—praise be to your hand and arm!

My condition is now beyond description: this which I am saying is not (descriptive of) my condition."

You see the image which is in a mirror; that image is your image, it is not the mirror.[1190]

The air which the reed-player breathes into the reed —is it proper to the reed? Nay, it is proper to the man who plays.[1191]

Know well, forget not, that whether you speak praise or thanksgiving you should consider it as the foolish (words) of the shepherd.

Though your praise be better compared with that, still yours in connection with God is also worthless.

How often will you say when they have raised the veil,[1192] "This was not what they had thought it."[1193]

This acceptance of your invocation is from (God's) mercy: it is that He permits it, (even) as (the Law allows) the prayers of a woman suffering from menorrhagia.

Blood is mingled with and stains her prayers, (and) your invocation is stained with comparison and (attempted expression of His) mode (of being).[1194]

Blood is unclean, it may (however) be removed by a little water; but the heart has impurities

Which, except by the water of the grace of the Omnipotent, are not obliterated from the heart of the man of action.

Would that you would turn your face to (reflection upon) your adoration, (and) know the meaning of *Praise to my Lord!* [1195]

That you would say, "Oh, unworthy is my adoration (of Thee), even as my existence!"[1196] Do Thou give something good in return for an evil![1197]

This earth bears a sign of God's clemency in taking impurities, and giving roses as the produce;

In covering our foulnesses, and causing rose-buds to grow from them in exchange.

Hence when the infidel sees that in generosity and liberality he is less and poorer than the earth:

That flowers and fruit grow not from his being; that he attains to nothing but the corrupting of all pure things,—

He says, "I have retrograded in (my) course;[1198] *bitter regret! oh, would I had been earth!*[1199]

Would I had not journeyed from the earthy quality! that like the earth I had gathered some grain![1200]

When I journeyed forth and the road tried me; what present did I bring from this journeying?"[1201]

It is through all that tendency of his towards the earth that he sees no benefit before him in the journey.[1202]

His turning his face back is greed and avidity;[1203] his looking to the Road is truth and humble petitioning.[1204]

Every plant which has an inclination upwards is increasing, living, and growing;

When it has turned its face towards the earth, it is diminishing, drying up, falling off, and decaying.[1205]

When the inclination of your spirit is upwards, you will increase and advance till you return to those Heights.[1206]

But if you hang your head, (if) your head (incline) towards the earth, you are one who declines;—*God loves not things which decline.*[1207]

Moses—On him be peace!—asks God, most High, the secret of the predominance of the unjust.

Moses said, "O munificent Contriver and Director! O You, to invoke Whom one moment is (equivalent to) a long life!

I have seen distorted images in water and clay;[1208] my heart has put forth objection as the angels (did):[1209]

(Wondering) as to (Your) aim in producing an image, and (then) scattering the seed of corruption in it.

To kindle a fire of injustice and corruption; to burn mosques and those who worship (in them);—[1210]

To bring a store of blood and bile into fermentation for the purpose of deceit;—[1211]

—(All this), I know for certain, is the essence of wisdom (on Your part), but the object (of my petition) is (to have) ocular demonstration and actual vision.[1212]

That certain knowledge says to me, 'Be silent'; (but) the strong desire of actual vision says to me, 'Nay, give vent to your feelings.'

You disclosed Your secret to the angels, (shewing them) how such honey was worth the sting.[1213]

You displayed clearly the Light of Adam to the angels, (so that) the difficulties were cleared away (for them).

Your Resurrection explains the mystery of death;[1214] the fruits explain the mystery of the leaves.[1215]

Human sensation (explains) the blood and semen:—in fine, a smaller thing is always the antecedent of every greater thing."

First, without delay, He washes the tablet, (and) then He writes characters upon it.[1216]

He makes his heart bleed through abject tears, (and) then He writes secrets upon it.[1217]

At the time of the washing of the tablet it should be recognised that they will make a book of it to write in.[1218]

When they would lay the foundations of a new house, they dig up the old foundations.[1219]

First (too) they dig up clay from the depths of the earth, in order that you may at last draw up flowing water.[1220]

Children weep bitterly at cupping, because they do not know the secret of the business.

(But) men indeed give money to the cupper, (and) kiss the blood-thirsty lancet.[1221]

The porter runs to the heavy load; he tears away the load from others.

See the strife between porters for a load!—such are the exertions of him who sees well into a matter,[1222]

Since burdensome things are the foundation of ease;[1223] (and) bitter things are the fore-runners of comfort.

"*Paradise is surrounded by things unpleasant to us; the fires are surrounded by our carnal desires.*"[1224]

Green branches are the source of the food of the fire (which shall burn you)*;[1225] (but) he who is burnt by the fire shall be in proximity to Kausar.[1226]

Whoever is suffering an affliction in prison,—that is the requital of a morsel or a carnal desire.[1227]

Whoever has a share of felicity in a palace,— that is the reward of some combat and affliction.[1228]

Whomsoever you see unequalled in (the possession of) gold and silver,--know that he has been patient in earning.

He sees without causes when his eyes have become penetrating;—you, who are bound by sense, pay you attention to causes.[1229]

He whose soul is beyond natural qualities is in the position of breaking through causes.[1230]

The (spiritual) eye sees the spring of the miracles of the prophets as without cause, and not from water and moisture.[1231]

Cause is like the physician and the patient; cause is like the lamp and the wick.[1232]

Twist a new wick for your night-lamp.[1233] Know that the Lamp, the Sun, is devoid of these things.[1234]

Go, make plaster for the roof of your house.[1235] Know that the Roof of the Sky is devoid of plaster.[1236]

Alas! when our Beloved was the dispeller of our care, the privacy of night passed away, and it became day.[1237]

Except at night the Moon has no effulgence.[1238] Seek not the Heart's Desire except through heart's pain.[1239]

You have abandoned Jesus and cherished the ass;[1240] hence you are necessarily, as an ass, outside of the curtain.[1241]

The fortune of Jesus is knowledge and deep spiritual knowledge; these are not the fortune of the ass, O asinine one.[1242]

You hear the cry of the ass, and you have compassion;[1243] then you know not that the ass is enjoining upon you the properties of the ass.[1244]

Have compassion upon Jesus, and not upon the ass: do not make the carnal soul lord over your intellect.

Let the carnal soul weep most bitterly; take from it, and pay the debts of the rational soul.[1245]

For years you have been an ass's slave;—it is enough! for the ass's slave is (even) behind the ass.

By (the words) "*Put them behind*," he, (Muḥammad), meant your carnal soul;[1246] for it should be last, and your intellect, first.

This low intellect of yours has become of the same nature as an ass; its thought is how to get possession of fodder.[1247]

That ass of Jesus took the nature of the heart: it took its abode in the place of the wise;[1248]

Because intellect was predominant, and the ass (was) weak: the ass becomes emaciated through a stout rider.[1249]

But through the weakness of your intellect, O you an ass in value, this sorry ass has become a dragon![1250]

If you have become sick in heart through Jesus, still health too comes from him; leave him not.[1251]

O sweet-breathed Messiah, how are you as to affliction?[1252] for there has never been in the world a treasure without a serpent.[1253]

How are you, Jesus, at the sight of the Jews? How are you, Joseph, at the hands of the crafty and envious?

For this raw people, night and day, you are a furtherer of life (even) as the night and day.[1254]

How are you at the hands of the meritless bilious? what merit can come from biliousness?—Headache.[1255]

Do you the same as the sun of the east does to hypocrisy, deceit, theft, and false pretence.[1256]

You are honey, we are vinegar in the world and in religion; oxymel is the remedy for this biliousness.[1257]

We have produced vinegar in abundance, we sick people; do you produce abundant honey; do not withhold (your) beneficence (from us).

This was fitting in us; such has come from us: what does sand in the eyes further?—Blindness.[1258]

But this is fitting in you, O precious collyrium,[1259] that every Nothing[1260] should gain something from you.

(Whilst) your heart (has been) burnt by the fire of these unjust ones, no invocation has come from you but "*Guide my people!*" [1261]

You are a mine of aloes wood; if they set you on fire, they will fill the world with (scent fragrant as) otto and sweet basil.[1262]

You are not that aloes wood which is diminished by the fire; you are not that spirit which is a captive to grief.[1263]

Aloes wood burns, but a mine of aloes wood is exempt from burning.[1264] How can wind attack the source of light? [1265]

O you from whom the Heavens derive purity and delight![1266] O you whose harshness is better than the kindness (of others)!

Since if an act of harshness come from the wise man, it is better than kindness from the ignorant.

The Prophet has said, "Enmity from the wise man is better than the love which comes from the ignorant."[1267]

A noble molests a sleeping man into whose mouth a snake had glided.

A wise man was coming along on horseback. A snake (at the moment) was gliding into the mouth of a sleeping man.

The horseman saw (the incident) and hastened up in order to scare away the snake, (but) he was not in time.[1268]

Since he had an abundant supply of intelligence, he struck the sleeping man a number of blows with a stout mace.

The strokes of the hard mace drove him fleeing from (the horseman) to underneath a tree.

Many rotten apples were scattered (from it on the ground); (the horseman) said, "Eat of these, afflicted man."

He gave the man so many apples to eat that they fell out of his mouth again.

He cried out, "O my lord, pray, why have you attacked me? What have I done to you?

If you have a rooted, inherent quarrel with my life,[1269] strike me with your sword, and shed my blood at once.

Unlucky the moment that I met your view! Happy is he who has not seen your face!

Without offence or fault, without anything,[1970]—(even) unbelievers do not sanction such oppression.

Blood spirts from my mouth together with my words! O God, pray, give him requital!"

Every moment he uttered a new curse, and (the horseman) went on striking him, (and saying), "Run about in this plain."

(Through) the strokes of the mace and the horseman (who moved) like the wind, he went on alternately running and falling on his face.[1971]

He was replete, sleepy, and exhausted; his feet and face had suffered a hundred thousand wounds.

Till evening (the horseman) drew and drove him on, until he was taken with vomiting from bile.

(All) the things which he had eaten, bad or good, came up from him; (and) the snake (too) darted out of him with those things (he had) eaten.

When he saw the snake out of him, he prostrated himself before that beneficent man.

When he saw the terrors of that black, ugly, and thick snake, (all) his pains left him.

He said, "You are verily a Gabriel of mercy,[1972] or you are God, for you are a lord of beneficence.

O blessed the moment that you saw me! I was dead, you have given me new life![1973]

You (were) seeking me as mothers (do their children); I was fleeing from you as asses (do from their masters).

The ass flees from his master through (his) asinine stupidity; the master goes after him through (his) good nature.

He does not seek him for the chances of gain,[1274] but in order that a wolf or (other) wild beast may not tear him (to pieces).

Happy is he who sees your face, or who falls suddenly into your street!

O you whom the pure soul praises, how many vain and foolish (words) have I spoken to you!

O lord and king and commander! I spoke not, my ignorance spoke; take me not to task for it.

If I had known a particle of this matter, I should not have been able to speak foolish (words).

I should have given you much praise, O you of excellent qualities, if you had given me one hint of the case.

But you shewed excitement without speaking; you continued striking me on the head in silence.

My head was bewildered, intellect started away from my head,—especially from a head like this which has but little brains.

Pardon me, handsome and beneficent man; forget that which I said in (my) madness."

He responded, "If I had given a hint of it, your gall would have turned to water at the moment.[1275]

If I had told you of the qualities of the snake, terror would have destroyed your life."

Muṣṭafā has said,[1276] "If I should give you truly a description of that enemy who is in your soul,[1277]

The gall-bladders of the intrepid even would burst;[1278] they would neither walk on their way, nor would they take thought and care for any business.

Neither would power and fervency remain in their hearts in supplication, nor strength in their bodies to fast and pray.

They would be annihilated like a mouse before the cat; they would be sorely troubled like a lamb before the wolf.

Neither power to devise nor movement would remain in them:—hence I foster you without speaking.[1279]

Like Abū Bakr-e Rabābī I keep silent;[1280] like David I strike the iron with my hand.[1281]

So that the impossible is accomplished at my hands; (and) the bird which has been plucked regains wings.[1282]

Since there is (the passage), '*The hand of God is above their hands*,' the One has called my hands His hands.[1283]

Hence I have assuredly been gifted with long hands, (which) have passed above the seventh heaven.

My hands have displayed skill as regards the sky:—read, O you who teach how to read the Qur'ān, '*The moon has been cleft.*'"[1284]

Such description as this is (given) just because of the weakness of (people's) intellects;[1285] (for) how can it be allowable to describe divine power to the weak?[1286]

You will know indeed when you raise your head from sleep.[1287] I have done (speaking of these mysteries); *and God knows best what is correct.*[1288]

"If I had told you of this condition, your soul would have separated from you at the moment.[1289]

You would not have had the power to eat, nor the means and ability to vomit.[1290]

I heard abuse, and continued driving (my) ass along;[1291] I continued uttering, '*Make it easy, O my Lord.*'[1292]

I had not permission to speak (to you) of the cause, (and) I had not the power to leave you (in that condition).

Every moment, from the pain in my heart I continued saying, '*Guide my people, (for) verily, they know not.*'"[1293]

That man who had escaped from affliction made prostrations before the horseman, and exclaimed, "O you who are felicity to me, O you who are fortune and treasure to me!

May you find rewards from God, O nobleman! This weak creature has not the power to thank you.

May God thank you, O leader! (for) I have not the tongue, the mouth,[1294] and the voice to do so."

The enmity of the wise is of this kind: their poison is gladness to the soul.

The friendship of the fool is affliction and perdition: hear the (following) Story as an illustration.

A certain person trusts to the fawning and fidelity of a bear.

A dragon was swallowing a bear; a holy man[1295] went and came to its assistance.

(These) holy men are a help in the world at the time when the lamentation of the oppressed reaches (them).

From whatever place they hear the cries of the oppressed, they proceed like the mercy of God in that direction.

Those props of the weak places of the world; those mediciners of hidden maladies

Are unmixed kindness, justice, and mercy; like God they are not influenced by bias or bribes.

(If you ask one of them), "Why do you give (a person) this help spontaneously?" he says, "On account of his grief and helplessness."

Kindness is the prey of the holy man: [1296] he seeks no remedy in the world save pain.

Wherever (there is) a pain, the remedy goes there; [1297] wherever there is a depression, the water goes there.[1298]

If you want the water of mercy, go, be depressed (and humble), and then drink the wine of mercy, (and) be drunk.

Mercy upon mercy comes up (even) to (your) head; do not rest at one mercy, O (my) son.[1299]

Bring the sky beneath your feet, brave man; hear from above the sky the sound of the "samā'." [1300]

Take out the cotton of evil and idle inspirations from your ears, in order that cries from the sky may reach your ears.[1301]

Clear your two eyes from the hair of faultiness,[1302] in order that you may see the garden and the cypress-plantation of the world of mystery.

Throw off the rheum from your brain and nose, in order that the odour of God may reach your sense of smell.[1303]

Leave no trace of fever and bile, in order that you may get from the world the flavour of sugar.[1304]

Take remedies which give virility, and wander not impotent, in order that a hundred species of beautiful ones may come forth.[1305]

Tear off the fetters of body from the feet of your soul, in order that it may career round that Meadow.[1306]

Throw off the yoke of parsimony from your hands and neck; find new fortune in the old sky.[1307]

But if you are unable (to do as enjoined), fly to the Ka'ba of (God's) grace; submit your helplessness to the Helper.

Lamentation and weeping are a weighty capital; the universal mercy (of God) is the most potent fostering nurse.

The nurse or the mother seeks a motive: (she waits) until that child of hers weeps.[1308]

God has created the child, your necessities, so that it may lament, and milk be produced for it.[1309]

God has said: "*Call upon God.*" Be not without lamentation, in order that the milk of His kindnesses may gush forth.[1310]

The tumult of the wind and the milk-pouring of the cloud are troubling for us;[1311] wait patiently a moment.

Have you not heard, "*In the sky is your sustenance?*" why do you stick (then) to this low place?[1312]

Consider your fear and despair as the voice of the "ghūl,"[1313] which draws your ears even to the lowest depth.[1314]

Every call which draws you high,—know it as the call which comes from on high.[1315]

Every call which inspires you with cupidity,—know it as the howling of the wolf which rends men.[1316]

This height is not in respect of place; these heights are in the direction of intellect and soul.[1317]

Every cause is higher than its effect: the flint and steel are superior to the sparks.[1318]

A certain person (for instance) is (really) seated higher than some powerful man,[1319] although in appearance he is seated at his side.

The higher position of that place depends upon nobility: a place far from the seat of honour is lightly esteemed.[1320]

The flint and steel for the reason that they are precedent in action,—the higher position of these two is proper.

But those sparks in consideration of their possessing the quality of being the objects in view,—on this account are far superior to the flint and steel.

The flint and steel are first, and the sparks are posterior, but these two are the body, and the sparks are the soul.

Because those sparks, which in time are posterior, are, in quality, higher than the flint and steel.

Since the object in view from the tree is the fruit,—therefore the fruit is (really) first, the tree, last.

When the bear made an outcry at (the attack of) the dragon, a holy man delivered it from (its) claws.[1321]

Craft and courage supported one another;—by this (double) force he killed the dragon.

The dragon has strength, (but) not craft. But there is a craft, (remember), above your craft.[1322]

When you behold your craft, go back (to see) whence it has come : go to the beginning.[1323]

Whatever is here below[1324] has come from above ; see to it ! turn your eyes towards the heights.[1325]

Looking towards the heights gives brightness (to the eyes), although at first, indeed, it dazzles (them).[1326]

Accustom your eyes to the light : if you are not a bat look in that direction.[1327]

Far-sightedness is the sign of your (having the) light ;[1328] present carnal desire[1329] is in truth your blindness.[1330]

The far-sighted man who has witnessed a hundred turns of skill is not like him who has only heard of one ;[1331]

And who has become so pride-deluded by that one turn of skill that through pride he dissociates himself from the masters (of the art).[1332]

Like Sāmirī,[1333] when he sees in himself that (amount of) skill, through pride he rebels against Moses.

(Sāmirī) learned such skill (as he had) from Moses, and (then) closed his eyes to Moses.

Hence Moses exhibited another turn of skill, and thus carried off that turn (of Sāmirī's) and his life (together).

How often does some knowledge run in the head[1334] in order that (the possessor) may become a chief, (whereas) in effect (his) head is lost through it !

(If) you do not wish your head to be lost, be feet ;[1335] be under the protection of the wise Quṭb.[1336]

Though you be a king, consider not yourself above him ; though you be honey,[1337] gather naught but his sugar-candy.

Your thought is an (outer) form, and his thought is the soul: your coin is spurious, and his coin is (fresh from) the mine.[1338]

You are (really) he; seek yourself in his individuality.[1339] Say "Kū-kū;" be a dove (flying) towards him.[1340]

But if you wish not for association with persons of your own kind, you are, like the bear, in the dragon's mouth.[1341]

In order that a Master may deliver you, and draw you out of danger,[1342]

Having no strength, take heed you constantly put forth a plaint,[1343] (and) being blind, you disobey not him who can see the road.

You are less than the bear: you lament not at your trouble. The bear escaped from the trouble when he cried out.

O God turn this stone heart to wax; make its lamentations sweet (in Your ears), and let them draw mercy from You.

There was a blind man who was crying, "Pity! O people of the time, I have two forms of blindness.

So take heed you show me two-fold compassion, since I have two forms of blindness, and I am fixed between (them)."

(A person) said, "We see you have one form of blindness; show us what that other blindness is."

He answered, "I am of ugly voice and of harsh tones: ugliness of voice and blindness are united (in me).

My ugly cries are a source of sadness; the people's kindness is diminished through my cries.

Wherever my ugly voice goes, it becomes a source of anger, sadness, and enmity.

Double (your) compassion in favour of a double blindness; make one who is naturally unacceptable acceptable (to yourselves by your compassion).[1344]

The ugliness of (his) voice was diminished by this plaint; the people became unanimous in compassion for him.

When he had uttered his secret (thought), the beauty of the voice of his heart made his voice beautiful.[1345]

But he, the voice of whose heart is also bad,—those three blindnesses are eternal alienation (for him).[1346]

Unless, indeed,[1347] the munificent who give unbiased place a hand upon his ugly head.[1348]

Since his voice became sweet and subdued, the hearts of the stony-hearted became as (soft as) wax at it.[1349]

Since the lamentation of the infidel is ugly and (like the) braying (of an ass), for that (reason) it is not associated with acceptance.[1350]

(The address) "*Be silent!*" came upon the ugly-voiced one,[1351] for he was drunk like a dog with the blood of the people.[1352]

Since the lamentation of the bear attracts compassion (to it), (and) your lamentation does not this, (but) is harsh,

Know that you have acted like a wolf to (one like) Joseph,[1353] or have drunk of the blood of an innocent person.[1354]

Repent and throw up what you have drunk,[1355] and if your wound is inveterate,[1356] go, cauterize (it).[1357]

Continuation of the Story of the bear and the fool.

The bear, now, when he had escaped from the dragon, and had experienced such beneficence from that heroic man,—

Like the dog of the Companions of the Cave,[1358] that humble bear attended upon the footsteps of that man of constant courage.[1359]

That true believer through fatigue lay down to rest; (and) the bear from attachment to him constituted himself a guard.

A certain person passed, and said to him, "How is this?[1360] what is this bear to you, brother?"

He set forth the matter and the story of the dragon. (The other) said, "Attach not your heart to a bear, you fool.

The friendship of a fool is worse than his enmity: (the bear) should be driven away by any (and every) device you know."

(The man) said, "By Allāh, he has said this through envy; otherwise," (said he to the other), "why do you consider his bear-like qualities? look (rather) at this friendliness (of his)."

(The other) said, "The friendliness of fools is a deluder.[1361] This envy of mine is better than his friendliness.

Hark you! Come with me, (and) drive away this bear: do not choose a bear (and) leave a being of your own kind."

He retorted, "Go, go! attend to your own business, envious man!" The other rejoined, "This was my business, but you had no good fortune.[1362]

I am not less than a bear, O noble man; abandon him, in order that I may be your companion.

My heart trembles in fear for you. Go not into a wood with such a bear.[1363]

This heart of mine never trembles idly: this is the Light of God;[1364] not pretension nor vain and empty talk.

I am a true believer, (and so) am one who '*sees by the Light of God.*'[1365] Take heed, take heed! flee from this fire-temple!"[1366]

He said all this, but it did not enter his ears: suspicion is a solid obstruction to a man.

He took his hand; (the other) drew his hand away from him. He said, "I am going, since you are not a well-advised companion."

He answered, "Go! do not be solicitous about me; do not make such a display of wisdom, meddlesome prater."

He said again to him, "I am not your enemy. It would be a favour if you would follow after me."

He answered, "I am sleepy; leave me, and go." He said, "(Nay), pray yield to a friend.

So that you may sleep in the protection of an intelligent being; in the vicinity of a friend, a man of piety."

The man became suspicious at his strenuous efforts; he grew angry, and quickly turned away his face,

(Thinking), "This person has come perchance to attack me,—he is an assassin; or he wants[c] something (of me),—he is a beggar or a rascally vagabond.

Or, he has wagered with (his) friends that he will make me afraid of this companion."

From the depravity of his mind not a single good conjecture, indeed, in any way entered his thoughts.

His good opinion was entirely (devoted) to the bear: he was haply of the same kind as the bear.

He was opposed to an intelligent man, and suspected him;[1367] he considered a bear as friendly and generous.

Moses said to one (who was) intoxicated with suspicion, "O you who are malevolent through (your) miserable wickedness and aberration,

You have had a hundred suspicions as to my prophetic office, notwithstanding such proof, and qualities so noble (as I have).

You have seen a hundred thousand miracles from me; —a hundred suspicions, doubts, and sceptical thoughts have filled your mind.[1368]

You were overcome by (your) suspicions and morbid inspirations, and you scoffed at my prophetic office.

I reduced the sea to naught before your eyes,[1369] so that you escaped from the malignancy of Pharaoh's followers.

For forty years the plate and tray[1370] came (to you) from the sky; and through my prayer a stream ran from a rock.

These (miracles), and a hundred as many, and all the various events (which have occurred through me) have not decreased that suspicion in you, cold-hearted man.

(But when) a calf through enchantment lowed,[1371] you prostrated yourself in worship, (saying), 'You are my God.'

(Then) those suspicions were swept away,[1372] (and) your silly smartness fell asleep.[1373]

Why were you not suspicious with regard to it? Why did you prostrate your head, O ugly man?

Why did you not conceive suspicion of (Sāmirī's) imposture, and of the iniquity of his fool-ensnaring enchantment?

Who is a Sāmirī, indeed, O dogs, that he should carve out a God in the world?

Why did you become unanimous in (the matter of) this imposture of his,[1374] and become void of all doubts?

A calf, by mere vain assertion, is according to you, worthy to be God; why did you contest my prophetic office?[1375]

Through (your) stupidity you prostrated yourself in worship before a calf; your intellect became the prey of Sāmirī's enchantment.

Out upon such intellect and properties as you have![1376] It were proper to annihilate such a mine of ignorance as you.

You have veiled your eyes from the Light of the Majestic! here is abundant ignorance for you and the essence of aberration!

The Golden Calf cried out; pray, what did it say, that all this inclination (for it) appeared in the fools?

You have seen many a thing from me more wonderful than that; but how should every worthless person accept God?"

What takes vain and trivial people? Vanity and triviality.

What pleases empty and shallow people? The empty and shallow.

Because every kind is taken by its own kind.[1377] How should the ox turn its face towards the male lion?

How should the wolf have love for Joseph? except, perhaps, through craft, in order that it might eat him.

When it escapes from its wolfish nature it will become an intimate;[1378] like the dog of the (Companions of the) Cave it will become one of mankind.[1379]

When Abū Bakr found the scent of Muḥammad,[1380] he said, "*This is a face which does not lie.*"

(But) since Abū Jahl[1381] was not of those who suffer the pangs of love,[1382] he saw a hundred (miracles such as the) cleaving of the moon,[1383] (yet) did not believe (them).

The sufferer of these pangs, who has become notorious (through his love),—[1384] though we (try to) conceal the truth from him, it is not concealed.

(But) he who is ignorant, (and) remote from the love of God,—how much have they shown it, and he has not seen it!

The mirror of the heart must be clear, in order that, in it, you may distinguish an ugly form from one that is beautiful.

After some effort, the sincere adviser leaves the man who is deluded by (false hopes of) the bear.

That true believer left him and hastened away.[1385] Saying, "Lā ḥaul,"[1386] under his breath, he went back.

He said, "Since from my efforts, advice, and contention, suspicion (only) grows greater in his heart,

Therefore the road of advice and counsel has been closed; the command, '*Turn away from them*,' has arrived."[1387]

When your remedy only increases the pain,[1388] speak to the (real) seeker, (and you yourself) read (the chapter), "*He frowned.*"[1389]

Since the blind man has come as a seeker of the truth, it is not fitting to wound his heart on account of (his) poverty.[1390]

You are eager for the chiefs' being in the road to salvation, in order that the common people may learn from (their) leaders.[1391]

You saw, Aḥmad, that a company of princes[1392] were (attentive) listeners (to you), and you rejoiced, (thinking) that haply

These chiefs would become excellent friends of the Religion, (seeing that) they were lords over the Arabs and the Abyssinians;

That the renoun and fame of this would pass through Baṣra and Tabūk,[1393] since "*The people follow the religion of (their) princes.*"[1394]

For this reason you turned away your face from, and were annoyed at, a blind man who had been led into the way of salvation;

Saying (to him), "Such a meeting[1395] seldom happens so opportunely and conveniently; (whilst) you are of (my) friends, and your time is abundant.[1396]

You press upon me at an inopportune time. I am saying this as counsel, not in anger and contention."

O Aḥmad, this one blind man is better in the eyes of God than a hundred emperors or a hundred wazīrs.

Take heed, remember (the words), "*Men are mines.*" One mine may be more than a hundred thousand (others).[1397]

The mine of the hidden[1398] ruby and cornelian is better than a hundred thousand mines of copper.

O Aḥmad, wealth, here, is of no use; a heart is required full of love, pangs, and anguish.

A man blind, but of enlightened mind comes; shut not the door; give him counsel, for counsel is his right.

If two or three fools disbelieve in you, how should you become bitter when you are a mine of sugar?

If two or three fools make imputations against you, God gives testimony in your favour.

(Muḥammad) has said, "I am independent of the acknowledgment of the world: what care has he in whose favour God is a witness?

If a bat finds anything agreeable and consonant in a sun, it is a proof that that (supposed sun) is not a sun.[1399]

The aversion of the little bats is a proof that I am a resplendent, glorious sun.

If the beetle is eager for some (supposed) rose-water, that is a proof of (its) not being rose-water.[1400]

If a counterfeit coin seeks a (supposed) touchstone, there is imperfection in the latter as a touchstone, and doubt (as to its being one).

The thief wishes for night, not day:—know this (therefore) that I am not night; I am day, which shines in the world.[1401]

I am a discerner, a great discriminator, and like a sieve; so that straw does not pass through me.[1402]

I distinguish the flour from the bran, to shew (clearly) that the latter is only the external form, the former the soul.[1403]

I am like God's balance in the world: I distinguish every light thing from that which is heavy.[1404]

The calf considers the cow as (its) God: the ass is a seeker, and an unripe melon (is its) fitting (aim and) object.[1405]

I am not a cow that the calf should seek me: I am not a thorny bramble that a camel should browse upon me.

He thinks that he has inflicted injury upon me; but indeed he has brushed away the dust from my mirror." [1406]

The cajoling behaviour of a madman to Jālīnūs, and the fear of the latter.

Jālīnūs spoke to his companions, (enjoining) that (one of them) should give him a certain remedy.[1407]

Then said one of them to him, "O accomplished man, they seek this remedy for madness.

This is remote from your intellectual condition; speak not (so) again." He answered, "A madman turned his face towards me (to-day).

He looked pleasantly in my face for a while; he made signs with his eyes to me, and pulled my sleeve.

If there were not homogeneousness in us (two),[1408] why should that ugly-faced man have turned his face towards me?

If he had not seen his own kind, why should he have come? Why should he have brought himself into contact with one of another kind?"

When two persons come into contact, there is, without any doubt, a common property between them.[1409]

How should a bird fly with any but its own kind? The society of any one who is of a different kind (from one) is the grave and the tomb.[1410]

The cause of the flying and feeding of one bird with another which was not of its own kind.

A certain wise man (once) related, "I saw in the wilds a crow on a flight with a stork.

I remained in amazement, and I studied their circumstances in order to find some indication (of) what the property in common (was).

When, bewildered and amazed, I got near (them), I saw indeed (that) both of them were lame."

(How), especially, (should) a royal falcon, which is of the higher Throne of God, (fly) with an owl, which is of the Earth?[1411]

The one is the sun of 'Illīyīn; and this other is a bat which is of Sijjīn.[1412]

The one, a light free from every fault; and this other, a blind man, a beggar at every door.

The one, a moon which rises above the pleiades; and this other, a worm which lives in ordure.

The one, a Joseph in face, like Jesus in breath;[1413] and this other a wolf, or an ass with a bell.[1414]

The one (is a being who) has flown to the region of inexistence;[1415] whilst this other is in a straw-loft like the dogs.[1416]

The rose, almost in words,[1417] speaks thus to the beetle: "O fetid creature,

If you flee from the rose-bed, such aversion doubtless shews the rose-bed's perfection.

My self-respect is a staff to strike you on the head, as a warning to you, vile creature, to keep off from here.[1418]

For if, base creature, you mix with me, the suspicion will arise that you are of my mine.[1419]

The garden is the proper place for nightingales: a dung-heap is best as an abode for the beetle." [1420]

Since God has kept me clean from impurity, how can it be fitting that anyone impure should be set at me? [1421]

I had a touch of nature in common with them, and that (God) removed; how (then) should a man of evil nature come upon me? [1422]

One sign which from all eternity pointed out Adam as Adam was this,[1423] that the angels should fall prostrate before him as was his due.

Another sign was this, that Satan, asserting that he was a king and a chief, should not fall prostrate before him.

If Satan, then, had also worshipped, that (man) would not have been Adam; he would have been another.[1424]

Both the worship of every angel is the test of him, and also the disavowal of that enemy is (convincing) proof in his favour.

Both the acknowledgment of the angels is a witness in his favour, and also the unbelief of (that) vile dog.

Such discourse has no end; turn back, (and shew) what the bear did to that good man.

Conclusion (of the account) of the deluded man's trust in the fawning of the bear.

The man slept, and the bear drove away the flies from him; and in (their) obstinacy the flies came back again to him.

Several times he drove them from the young man's face, but the flies came rushing back to him.

The bear grew angry with the flies and went off. He took up from the mountain a very thick stone.

He brought the stone, and saw the flies again settled and enjoying themselves on the sleeper's face.[1425]

He lifted up that mill-stone and struck the flies with it in order that the flies should fly back again.[1426]

The stone smashed the sleeper's face to pieces:—[1427] (and this catastrophe) has published the story through the whole world.

The friendship of a fool is assuredly the friendship of a bear: his enmity is friendship, and his friendship is enmity.

His engagements are unstable, decaying, and weak; his speech is stout and full, but his performance is slender.[1428]

If he take an oath, still do not believe him; the deceitful speaker will (also) break an oath.

Since, without an oath, his words are lies, do not be deluded by his deceit and oaths.[1429]

His carnal soul is the ruler, and his intellect is the bondman; (so) take him even to have sworn on a hundred thousand Qur'āns,—

Since without an oath he will break an agreement,—if he take an oath he will do it worse;

Because the carnal soul (predominant) becomes (still) more disturbed at being bound by a burdensome oath.[1430]

When a bondman (like the intellect) puts chains upon a ruler[1431] (like the carnal soul), the ruler will tear them off (and) break out.

He will beat him in anger on the head with those chains; he will throw the oath in his face.

Wash your hands of "*Fulfil (your) engagements*" as regards him;[1432] do not quote to him "*Keep your oaths.*"[1433]

But he who knows with whom he makes an engagement, will let his body be reduced to a thread and wind round that (engagement with it).[1434]

Mustafā—On him be peace!—goes to visit one of the Companions who is sick. Exposition of the advantage of this.

A man of position of the Companions[1435] fell sick, and in that sickness of his became like a thread.

Muṣṭafā went on a visit to him, led by his all kind and generous nature.[1436]

In your going to visit the sick there is advantage:—the advantage of it comes also to you.

The first advantage is that the sick man may be a Quṭb,[1437] a majestic King.

And if he be not a Quṭb, he may be a companion of the (Ṣūfī) Path: (if) he be not a King, he may be a horseman of the army.

Although, perverse and misguided man, you have not two mental eyes, and hence know not firewood from aloes-wood,[1438]

(Still) since there *is* a treasure in the world, do not be troubled, (but) consider no ruin devoid of treasure.[1439]

Make, at random, for every (one of) darvish (semblance); and when you find a sign[1440] devote yourself earnestly to them.[1441]

Since you have not eyes which can read the hidden, think there is a treasure in every person.[1442]

Then consider that visiting friends is a necessary custom, whatever they be, on foot, or mounted.[1443]

And if it be an enemy, this act of kindness is still good, for many an enemy by kindness becomes a friend.

And (even) if he do not become a friend, his enmity is lessened, since kindness is a salve to enmity.

Besides these, there are many advantages (in visiting), but I am fearful of prolixity, good friend.[1444]

The sum and substance is this: be the friend of all: like an idol-maker carve out a friend from stone;[1445]

Because the multitude and concourse of a caravan will break the backs and the spears of highway-robbers.

God inspires Moses—On him be peace!—with the thought that he had not visited Him as one visits the sick.

To Moses came this reproach from God: "O you who have seen the moon rise from your bosom,[1446]

I have made you resplendent[1447] with the divine Light. I am God; I was sick; you came not (to visit me)."

(Moses) said, "(O God), whose praise we recite,[1448] Thou art clear of detriment. What mystery is this? Explain this, O Lord."

Again (God) said to him, "In my sickness why did you not in kindness inquire (about me)?"

(Moses) answered, "O Lord, Thou hast no defect. (My) understanding is lost; explain these words."

(God) said, "Yea, a special, chosen slave (of mine) fell sick. I am he; see well.

His helplessness is my helplessness; his sickness is my sickness." [1449]

Whoever wishes to sit with God, say, "Let him sit in the presence of saints."

If you break away from the presence of the saints you perish, because you are a part, not a whole.[1450]

Whomever the demon carries away from the saintly,—he finds him friendless, and he eats his head.[1451]

To go for a moment one span from the (religious) body is (from) the deceit of the demon;[1452] hear, and know well.

A gardener separates a Ṣūfī, a Jurist, and a descendant of 'Alī from one another.

A gardener when he looked into his garden saw three men in his garden (who seemed there) as thieves:

A Jurist, a Sharīf,[1453] and a Ṣūfī: each one of them aṇ impudent rogue, and a dishonest, faithless fellow.

He said, "I have a hundred arguments against these men, but they are united together, and a united body is a divine mercy.[1454]

I should not be able to cope alone with three persons, so I will separate them first from one another.

I will send each one of them in a different direction, (and) when each one is by himself I will pluck out his mustachios." [1455]

He used a device to send the Ṣūfī off, so that he might set his friends against him.[1456]

He said to the Ṣūfī, "Go to (my) house, and bring a rug (to sit upon) for these companions."

The Ṣūfī went; (and the gardener) said in secret[1457] to the two friends: "One of you is a Jurist, and the other is an illustrious Sharīf.[1458]

By your decision, Jurist, as to the requirements of the canon law we eat (our) food;[1459] by the wings of your learning we fly.[1460]

And this other is our prince and ruler: he is a Saiyid:[1461] he is of the house of Muṣṭafā.

(But) who is that gluttonous and despicable Ṣūfī, that he should be a companion of chiefs like you?

When he comes (back) beat him off.[1462] Stay[1463] you (two) for a week in my garden and field.

(Nay), what is a garden, O you who are to me as my right eye?[1464] My (very) life is yours."

He made evil suggestions and deceived them. Alas! one should not be content to be without one's friends.

When they had dismissed[1465] the Ṣūfī, and he had gone, (his) enemy followed him with a thick stick.

He exclaimed, "O dog! is it Ṣūfīism that, without waiting for permisson,[1466] you force your way into my garden?[1467]

Has Junaid or Bāyazīd[1468] guided you in this? From what spiritual chief or leader has this reached you?"

He beat the Ṣūfī when he found him alone; he split his head and half killed him.

The Ṣūfī said, "My turn[1469] is (now) over, but, O my companions, look well to yourselves.

You considered me an alien and an enemy,[1470] (but) beware! I am not more alien and inimical than this scoundrel.

That which I have suffered you will have to suffer, and such a draught[1471] as this is the fitting requital of every paltry knave."

This world is a mountain, and your speech comes back to you also in echo.[1472]

When the gardener had finished with the Ṣūfī, he then devised a pretext (of) the same kind as the former.

(He said), "O my Sharīf, go to (my) house, for I have cooked some thin cakes for breakfast.

At the door of the house tell Qaimāz[1473] to bring (out) those cakes and a goose."

When he had sent him off, he said (to him who remained), "O keen-sighted man, you are a Jurist, it is evident and certain.

(But) that man pretends to be a Sharīf;—an absurd and groundless claim. Who knows who has intrigued with his mother?[1474]

Do you set your heart on woman and her acts? (Do you see) a being of deficient intellect and then (have) trust?

Many a fool has tacked himself on in the world to 'Alī and the Prophet."[1475]

Whoever is (born) of adultery and is (himself) an adulterer, is suspicious with regard to godly men.[1476]

Every one whose head turns through (his) whirling round, sees the house turning round like himself.[1477]

That which the impertinent gardener said was (expressive of) his own condition;—not in any way indeed expressive of that of the sons of the Prophet.[1478]

If he had not been the issue of apostates, how should he have said this about the (Prophet's) House?

The gardener used deceitful words, and the Jurist listened to them. (Then) that foolish oppressor went after the (Sharīf).

He said, "Who invited you, ass, into this garden? Has theft been left to you as inheritance from the Prophet?[1479]

The lion's whelp resembles the lion. Say, in what do you resemble the Prophet?"

The troubled man[1480] did to the Sharīf what the "Revolter"[1481] would do to the family of Muḥammad.[1482]

What enmity is it that demons and ghūls[1483] have perpetually like Yazīd and Shamr[1484] against the Prophet's family!

The Sharīf was disabled[1485] by that oppressor's blows. He said to the Jurist, "I have sprung over the water.[1486]

(But) you bear patiently now that you are left alone and destitute (of friends).[1487] Be like a drum (and) suffer blows on (your) stomach.

If I am not a Sharīf, or a worthy (companion), or an intimate, I am not worse for you than such an oppressor as this.

You have given me over to this interested man: you have committed an act of folly; *how bad is the exchange* for you!" [1488]

(The gardener) finished with (the Sharīf) and came up, saying, "Jurist! what sort of a Jurist, you disgrace to every fool!

Have you a judicial decision, thief,[1489] to the effect that you may enter (my garden) without asking for permission?[1490]

Have you read such an authorisation in the 'Vasīṭ?' or has this question been (found) in the 'Muḥīṭ'?" [1491]

He responded, "You are right; beat me; you have got the power (to do so). This is the fit requital for him who separates from (his) friends."

Return to the Story of the sick man, and the visit of the Prophet—On him be peace!

This visiting[1492] is for the furtherance of the union spoken of, and this union is pregnant with all affection.

The incomparable Prophet went on a visit, and he saw that Companion at the point of death.

When you become far from the presence of the saints, you have, in truth, become far from God.[1493]

Since the result of separation from fellow-travellers is grief and trouble, how should separation from the face of the Kings, (the saints), be less than that?

Quickly seek every moment the shadow of the Kings, that you may be better through that shadow than the sun.[1494]

If you are going on a journey, go with this intention; and if you are staying at home, do not neglect this (search).[1495]

A Shaikh says to Bāyazīd—May God sanctify his hidden state!—"I am the Ka'ba; circumambulate round me."

The Shaikh of the Community, Bāyazīd, was hastening towards Mecca for the pilgrimage and the visitation.[1496]

In every city to which he went, he first sought out the saintly (men of it).

He used to go round (inquiring) who there was in the city who leant upon the props of spiritual insight.[1497]

God has said, "In every place to which you go in (your) travels, you must first seek out a (holy) man."[1498]

Aim at a treasure,[1499] for these interests of life[1500] will follow as a consequence: consider them (only) as derivatives.

Whoever sows, is aiming at wheat; the straw comes to him, indeed, as a (necessary) consequence.

If you sow straw no wheat will come up; seek out a holy man, seek him out, seek him out.[1501]

When it is the time for the pilgrimage, aim at the Ka'ba;[1502] when you have gone (to it),[c] Mecca also will be seen.

Story of the disciple who built a new house.

A fresh disciple one day built a new house. (His) spiritual guide came, (and) saw his house.

The holy chief said to his fresh disciple, (just) to test that well-wisher:

"For what purpose, (my) companion, did you make a window?" He answered, "In order that the light might enter by this channel."

He rejoined, "That is only a branch; (your) object [1503] should have been that you might hear the call to prayer by this channel."

In order that he might find some one who was the Khiẓr of his age, Bāyazīd in (his) journeyings sought much.

(At last) he saw an old man with a form like the new moon; [1504] he found in him the grandeur and the speech of holy men.

(His) eyes sightless, but (his) heart like the sun. Like an elephant seeing Hindustan in dreams.[1505]

With eyes closed, and asleep, seeing a hundred (excitants of) joyous emotions; [1506] (and) wondrous to say, when opening (his eyes) seeing them not.[1507]

Many a wondrous thing is manifest in sleep: the heart in sleep becomes a window.[1508]

He who is awake and has sweet dreams is an 'Ārif; [1509] draw the dust (at) his (feet) through (your) eyes.[1510]

(Bāyazīd) sat before him, and enquired about his circumstances. He found him poor, and also possessed of a family.[1511]

(The old man) asked, "To what place do you design (to go), Bāyazīd? To what place would you bear the baggage of absence and exile from home?"[1512]

(Bāyazīd) answered, "I am intending (to proceed to) the Ka'ba at the dawn." (The old man) said, "Now see, what provisions have you for the road with you?"

He answered, "I have two hundred silver dirams.[1513] They are fastened tightly, see, in a corner of (my) cloak."

(The old man) said, "Go round me seven times, and count this better than circuiting (the Ka'ba) in the pilgrimage.

And put those dirams before me, generous man; (then) know that you have performed the pilgrimage, and that your desire has been accomplished;

(That) you have performed the visitation and have gained eternal life; that you have become pure, and have hastened to purity.[1514]

By the truth of that God whom your soul has seen, (O Bāyazīd), He has preferred me to His House (the Ka'ba)![1515]

Although the Ka'ba is His House (appointed) for the performance of religious rites, my being is, above this,[1516] the house of His mysteries.

Since (God) made that house, (the Ka'ba), He has not entered it; whilst into this house, (my heart), none but Him, the Ever Living, has gone.[1517]

When you have seen me, you have seen God;[1518] you have circuited the Ka'ba of truth.

Serving me is service to God and praise of Him. Take heed you think not that God is apart from me.[1519]

Open (your) eyes well, (and) look at me, in order that you may see the Light of God in a human being."

Bāyazīd paid attention to those subtleties; he took them to (his) ears like golden ear-rings.

Through him Bāyazīd entered upon an increase (of spiritual knowledge): the proficient at last reached the extreme limit.

The Prophet—On him be peace!—finds that the cause of that person's sickness was a certain boldness in prayer.

When the Prophet saw the sick man, he bore himself with great kindness towards that intimate friend.[1520]

He became alive when he saw the Prophet: one might say that that moment created him.

He said, "Sickness has given me the good fortune of a visit in the morning from this Sovereign;[1521]

So that health and soundness have come to me from the arrival of this King, to whom none can set limits.[1522]

How felicitous the pain, the sickness and the fever! How blessed the suffering and the wakefulness at night!

See (how) in my age, God in (His) kindness and generosity has given me such a sickness and illness!

He has given me pains in the back, so that I necessarily also spring up quickly every midnight from sleep.

God in his kindness has given me pains, in order that I may not sleep like a buffalo.

Through this infirmity the compassion of Kings has been excited,[1523] (and) it has silenced hell's menacing of me."

Pain is a treasure when there are mercies in it; the kernel shews tender and fresh when you break the shell.[1524]

(To be in) a dark and cold place, (my) brother, to practise patience in grief, languor, and suffering—

(All this) is the Water of Life[1525] and the cup of intoxication,[1526] for these (spiritual) heights are all in lowness.

That spring is involved in autumn: that autumn is an introduction to the spring;[1527] flee not from it.

Be the companion of grief, and put up with discomfort; seek in death eternal life.[1528]

Though your carnal soul says, "This place is bad,"[1529] hear it not, since its practice is inimical (to your intellectual and spiritual interests).

Oppose it, you, for from the prophets has come such precept in the world.[1530]

It is necessary to take counsel in affairs,[1531] in order that in the end there may not be repentance.

The prophets have used much deliberation and prudence, in order that by such the mill-stone should be set going.[1532]

The carnal soul wishes to ruin it:[1533] to lead the people astray and confound them.

The community have said, "With whom should we take counsel?" The prophets have answered, "With intellect, the leader."

They have said, "If a boy, or a woman, who has not intellect or an enlightened judgment, should be the only one near us,[1534] (what then)?"

(The prophet) has answered, "Take counsel with them, and proceed in a manner contrary to that which they advise."[1535]

Consider your carnal soul as a woman, (or) worse than a woman; because woman is (only) a part, (but) your carnal soul is the whole of evil.[1536]

If you take counsel with your carnal soul,—whatever it says, act (in a way) contrary to (the advice of) that base one.

If it enjoin prayer and fasting,—the carnal soul being always deceitful is (only) harbouring some deceit against you.[1537]

(In) taking counsel with your carnal soul as to acts,—whatever it say,—the opposite of that is perfection.

(If) you cannot cope with it and with its perversity, go to a friend, (and) make yourself dependent upon him.[1538]

(One) intellect receives strength from another intellect: the sugar-cane is perfected by the sugar-cane.[1539]

I have seen such things from the deceit of the carnal soul as would, by their sorcery, deprive men of their discerning intellect.

It will offer up anew to you promises which it has broken thousands of times.

If your life be spared for a hundred years, it will offer you every day a fresh pretext.[1540]

It utters false promises with an air of earnestness and truth.[1541] (It is) an enchanter which deprives men of manliness.

O Light of God, Ḥusāmu 'd-Dīn,[1542] come! for without you vegetation cannot grow from brackish ground.[1543]

A veil has been suspended from the heavens, in consequence of the execrations of one whose heart has been vexed.[1544]

Only a decree (of God) can remedy this decree—the intellect of men (indeed) is utterly bewildered at God's decrees.[1545]

That black serpent[1546] has become a dragon:—that, which was (only as) a worm lying on the road.

A dragon or serpent in your hands, O you of whom the soul of Moses is enamoured, becomes (even as) the rod (of Moses).[1547]

God has commanded you (in the words), "*Take it; be not afraid!*"[1548] so that in your hands the dragon becomes a rod.

Come! show the white hand, O King! Let a new dawn appear out of the dark nights![1549]

A hell has blazed up; breathe an incantation over it,[1550] O you whose breathing is greater and more excellent than the breathing of the sea.[1551]

The carnal soul is a most deceitful sea which shows only a little foam. It is a hell which in its deceit shows only a little heat.

It appears insignificant in your eyes, in order that you may consider it weak, and your anger may be stirred.[1552]

Even as there was a numerous army (of infidels), (but) it appeared small to the Prophet's eyes ;

So that the Prophet attacked them without (fear of) danger; but if he had thought them numerous he would have used caution.[1553]

That was the favour of God, and you were worthy of it, O Aḥmad; had it not been (vouchsafed) you would have become fearful.

God made the external holy warfare and the internal[1554] appear slight to him and his Companions ;

In order that He might put into Muḥammad's power the (thing which had been made to appear) easy, (and) that he should not have to face a difficulty (which had the appearance of a difficulty).[1555]

Making (this holy warfare) appear slight was success for him, because God was his friend and road-guide.[1556]

But he whom God does not support to victory—woe (to him), if a male lion seem a cat to him !

Woe (to him), if at a distance he see a hundred as one! so that he engage in battle through false confidence.

God makes a "ẕu'l-faqār"[1557] seem like an (ordinary) javelin ;—He makes a male lion appear like a cat ;—

In order that the foolish may boldly engage in battle, and that by this device He may seize them.

In order (again) that those fools may walk of themselves to the fire.[1558]

He shows (you) a blade of straw,[1559] so that you may quickly give a puff in order to blow it away.

Beware! for that straw has torn up mountains, the world[1560] weeping through (the influence of) it, and it in laughter.

He shows the water of this stream[1561] as up to the ankle; but a hundred such as Og the son of 'Anaq[1562] have been drowned in it.

He makes a wave of blood[1563] appear to him as a heap of musk; He shews the bottom of the sea (to him) as dry land.[1564]

Pharaoh, the blind in heart, saw that sea as dry, so that instigated by boldness and strength he drove into it.

When he enters it he is at the bottom of the sea. How should the eyes of Pharaoh be clear-sighted?[1565]

The eyes become clear-sighted through the face of God. How should God be the confidant of every fool?[1566]

(The fool) sees sugar candy, (as he thinks), but it is really deadly poison; he sees the road, (as he thinks), but it is really the cry of the ghūl.[1567]

O sky, you are revolving in the troubles of the latter days (of this world)! pray give (us) mercy and immunity.[1568]

You are a sharp dagger to attack us; you are a poisoned lancet to bleed us.

O sky, learn mercy from the mercy of God; do not like a serpent wound the hearts of ants (like us).[1569]

By the truth of Him who has made your wheel revolve over this Mansion!—[1570]

Turn in another manner and have mercy, before you tear up our roots.[1571]

(By) the truth of your having nurtured us at first, so that our sapling [1572] grew (and flourished) from water and earth ![1573]

(By) the truth of that King who created you pure, and manifested so many torches in you ![1574]

Who has kept you so beautifully appointed and lasting, that the Materialist [1575] has thought you (to have existed) from all eternity !

Thanks (be to God), we know your beginning, for the prophets have told us that secret of yours.

A man knows that a house is new ; the spider which is an idle dallier in it knows it not.[1576]

How should the gnat know from what time this garden dates, since it is born in the spring and its death is in the winter ?[1577]

The worm which is born weak and helpless in a tree, —how should it know of the tree when it was a sapling ?[1578]

But if the worm should know of its essential nature, it is intellect, (and) the worm is (only) its outer form.[1579]

Intellect shows itself as of many forms ;[1580] (but) like a fairy it is leagues distant from them.[1581]

It is higher than the angels ; why should we speak of a fairy ?[1582] But you have the wings of a fly : you fly down low.[1583]

Although your intellect flies towards the heights, the bird, your conventional, imitative (intellect), feeds in low regions.[1584]

Conventional, imitative knowledge is injurious to our souls : it is (only) a temporary, borrowed thing, but we quietly settle in the belief that it is ours.[1585]

We should be (rather) ignorant (than possessed) of such wisdom as this: we should (rather) lay hold of insanity.

Flee from whatever you see (to be to) your interest;[1586] drink poison,[1587] (and) pour away the water of life.[1588]

Whoever praises you, give (him) abuse;[1589] lend capital and interest to the poor man.

Give up security and be where there is fear: abandon honour, and be openly disgraced.[1590]

I have tried far-thinking, anticipative intellect;[1591] henceforth I will be as one insane.[1592]

Dalqak excuses himself to a most noble lord[1593] *(who asks him) why he married a harlot.*

A most noble lord said one night to Dalqak, "You have married a harlot precipitately.[1594]

You ought to have told me openly of this (matter), so that we might have made a chaste woman your wife."

He responded, "I (had previously) married nine pious, chaste women; they all became harlots, and I wasted with grief.

I married this harlot without knowledge,[1595] in order that I might see how she would ultimately turn out."

I also have often tried intellect; henceforth I will seek a nursery for insanity.[1596]

An enquirer by a device makes a holy man speak who feigned to be insane.

A certain person said, "I want an intelligent man, to consult him in a difficulty."

One said to him, "In our town there is nobody (highly) intelligent except a certain man who feigns to be insane.

Behold, there is one (who) mounted on a cane rides it among (a lot of) children.

He is a man of judgment and of keenness;[1597] grand as the heavens,[1598] and conditioned as the stars.[1599]

His splendour is the life of the cherubim.[1600] He has become concealed in this (pretended) insanity."[1601]

But do not reckon every madman a soul:[1602] do not like Sāmirī prostrate yourself before a calf.[1603]

When a saint has explicitly set forth to you hundreds of thousands of hidden mysteries and secrets,

(And) you have not had proper understanding and knowledge (to grasp them), nor been able to distinguish between ordure and aloes-wood,—[1604]

How will you, O blind one, be able to recognise the saint when he has veiled himself in insanity?[1605]

If those eyes of mental discernment[1606] of yours are open, look for a (spiritual) chief under every rock.

To that eye which is open and as a guide, one like Moses is enfolded in every woollen garment.[1607]

Only the saint (himself) can make himself known:[1608] he can favour (with knowledge) whomever he pleases.

No one by means of wisdom[1609] can recognise him when he wishes to show himself as insane.

When a thief who has sight steals from a blind man, can the latter in any way find out the thief on (his) passage?[1610]

The blind man cannot recognise who was his thief, although the perverse thief may actually come into contact with him.

When a dog bites a blind, ragged beggar, how can he recognise that fierce dog?

A dog attacks a mendicant blind man.

A dog attacked like a raging lion a mendicant blind man in a street.

A dog angrily attacks poor men;[1611] the moon draws the dust (of the feet) of poor men through her eyes (as a collyrium).[1612]

The beggar was helpless before the dog's yelping, and in his fear (of it); so he began to treat it with courtesy and respect:

Saying, "O lord of the chase, O lion of the hunt! the power is yours; (pray) keep your hand off me."

(For through necessity a certain philosopher treated a fool with courtesy, and called him noble and generous).[1613]

(The blind man) also through necessity said, "O lion, what can you get from prey so lean as I?

Your friends are taking onagers on the hills; you are taking (only) a blind man on the street:—a wretched business.

(Your friends are seeking onagers to hunt; you are seeking a blind man by craft.)"[1614]

The dog trained in knowledge hunts the onager, but that worthless, untrained dog hunted a blind man.[1615]

When the dog has been trained he escapes from error: he hunts lawful (prey) in the forests.

When the dog has acquired knowledge he becomes brisk in battle;[1616] when the dog has acquired deeper knowledge he becomes one of the Companions of the Cave.[1617]

The dog gets to recognize who is the master of the hunt.[1615] What is that light which recognizes, O God?

(If) the blind man does not recognize it, it is not from want of eyes, but because he is intoxicated with ignorance.[1619]

The blind man is surely not more eyeless than the earth, (and yet) the earth through God's grace sees who are enemies.

It saw the Light of Moses, and treated Moses with consideration; it knew Qārūn, and Qārūn it engulphed.[1620]

(The earth) has quaked[1621] for the destruction of every villain; (and) it understood (the command) of God, "*O earth, swallow up (thy water)!*"[1622]

The water, the air, the earth, and the scintillating fire[1623] know us not, but they know God.

We, contrary to that, are acquainted with things other than God, (whilst) we are unacquainted with God, and with so many (prophets who have been) sent to warn.

All of these (elements) necessarily *were fearful of it:*[1624] their efforts to obtain an admixture of life were naught.[1625]

They said, "We are all averse to such life as this, which is as life (with regard to man's relations) with the creature, (but) is as death (with respect) to God.

When the heart turns away from the creature it becomes single (in its nature), (and) for companionship with God a heart (thus single and) pure (of all) is necessary.

When a thief steals any goods from a blind man, the blind man bewails himself in ignorant blindness (as to who has robbed him).[1626]

Until the thief say to him, "It is I who have robbed you, for I am a thief full of craft,"

How should the blind man recognize his thief, since he has not the light of the eye and that illumination?[1627]

When (the thief) does say so, then grasp him tightly, in order that he may give (you) indications of the (spiritual) goods (of which he has robbed you).[1628]

Therefore the greater holy warfare[1629] is to firmly grasp the thief, in order that he may say what he has stolen and carried off.

First, he has stolen the collyrium of your eyes;[1630] when you seize (it) you will recover (your) spiritual insight.[1631]

The treasure, wisdom, which (your) heart has lost[1632] is assuredly in the possession of the Ṣūfī Adept: (seek it through him).

The blind of heart, notwithstanding his soul, hearing, and sight, does not know the thief, Satan, by the results (of his action).[1633]

Seek that (knowledge) from the Ṣūfī Adept;[1634] seek it not from the inorganic: the commonalty (indeed) are inorganic in comparison with him.

The seeker of counsel came to him, and said, "O father who have become as a child, tell (me) a secret." [1635]

He replied, "Depart from this knocker, for this door is not open. Return! (for) to-day is not the day for (the manifestation of) secrets.[1636]

If place had any access to the place-less, I, like the Shaikhs, should be in a shop." [1637]

A Muḥtasib summons to prison a man who has fallen down dead-drunk.

A Muḥtasib[1638] reached a certain place at midnight; at the foot of a wall he saw a drunken man lying.

He said, "Hie! you are drunk; tell me what you have drunk." He answered, "I have drunk of this which is in the jar."

He said to him, "(But) pray, tell me plainly what there is in the jar." He answered, "(There is) of that which I have drunk." (The Muḥtasib) rejoined, "This is not clear."

(Then) he continued, "What *is* that of which you have drunk?" He answered, "Of that which is concealed in the jar."

This questioning and answering resulted in (nothing but) a vicious circle.[1639] The Muḥtasib stuck in the mire like an ass.

The Muḥtasib said to him, "Come! say, 'Ah'!" [1640] The drunken man uttered, "Hū, Hū!" [1641] when he spoke.

(The Muḥtasib) said, "I told you to say 'Ah!' (and) you say 'Hū!'" He replied, "I (am) joyous, and you (are) bent with grief.[1642]

(The utterance of) 'Ah!' is from pain, grief, and injustice; that of 'Hūy, hūy!' by the wine-drinkers is from joyousness."

The Muḥtasib said, "I know not (of) this; arise, arise! Do not play the learned;[1643] give up this litigiousness."

He retorted, "Go! what relation is there between you and me?"[1644] (The Muḥtasib) said, "You are drunk. Arise, and come to prison."

The drunken man said, "Leave (me alone), Muḥtasib, and go. How can one carry off a stake from a naked man?[1645]

If I had had indeed the power to go,[1646] I should have gone home; and (then) how would this have happened?"[1647]

I, if I had intellect and contingent being, should be, like the Shaikhs, in a shop.[1648]

The enquirer, a second time, induces the holy man to speak, in order that his condition may be better ascertained.

The enquirer said, "O cane-rider, pray, for a moment urge your steed in this direction."

He rode towards him, saying, "Here! speak as quickly as possible, for my steed is very wild and hot-tempered.[1649]

Make haste, lest he give you a kick:[1650] state clearly and openly the subject of your enquiry."

(The enquirer) saw no opportunity (then) of speaking the secret of his heart. He quickly got out of the difficulty by engaging him in a jest.

He said, "I am going to marry a woman in this quarter: who is fitting for one like me?"

He replied, "Women are of three kinds in the world: two of these are affliction, and one is a treasure of the soul.

When you marry that one, she is entirely yours; and the second—one half (of her is) yours, (and) the other half is apart (from you).

Whilst the third—know she is not yours at all. (Now) you have heard this, away!—I am off at once—

Lest my horse give you a kick, and you fall and rise not to all eternity." [1651]

The Shaikh rode among the children, (but) the young man again called to him,

Saying, "Come, pray expound this. You say women (are of) three kinds: distinguish (between them)."

He rode towards him and said to him, "A pure virgin will be entirely yours, (and) you will escape grief.

And she of whom a half will be yours is a widow; whilst she who will be (in) nothing (yours) is a widow with a child.[1652]

When she has had a child by her first husband, the love of her whole heart will go in that direction.

Be off! lest (my) horse kick; (lest) my wild horse's hoof reach you."

The Shaikh uttered an exultant shout and rode back; he called the children again to him.

The enquirer again called to him, (saying), "Come (back)! I have still a question (to ask), O mighty King."

He rode back in that direction, (and said), "Say as quickly as possible what it is, for one of the children has borne away my ball from the field."

He said, "O King, with such intellect and learning (as you have), in the name of wonder what insanity, what conduct is this?

You are beyond the Universal Intellect in lucidity of (mind and) expression: you are a sun, why are you concealed in the darkness of madness?"

He answered, "These low fellows were proposing to make me Qāẓī in this town of theirs.

I objected, (but) they said to me, 'Nay! there is no so learned and clever a person as you.

With you here, it would be illegal and wicked that any one less than you should pronounce (judgments) as Qāẓī.[1653]

In the holy Law no authority is (found) for us to make one less than you (our) chief and leader.'

From this compulsion I went distracted and mad (to outward appearances); but in my mind I am the same as I was.

My intellect is a treasure, and I am a ruin;[1654] if I disclose the treasure I am (really) a madman.[1655]

He is mad who has not gone mad;[1656] who has seen this patrol and not entered his house.[1657]

My knowledge is essential, not accidental.[1658] This precious (possession) is not (to be used) for any interested design.

I am a mine of sugar-candy, a field of sugar-cane; it both grows from me, and I also eat of it.[1659]

That is (only) imitative and acquired knowledge when (the acquirer of) it laments at the disgust of the hearer.

When it is (acquired) for the sake of gain, (and) not for (spiritual) enlightenment, (the acquirer of) it is like the seeker of knowledge of the vile world.[1660]

He is a seeker of knowledge for the sake of noble and plebeian;[1661] not in order to gain deliverance from this world.

Like a mouse he burrows in every direction (in the dark earth); since the Light drives him from the place of issue, and says, 'Away!'[1662]

Since he can have no access to the open fields and the Light,[1663] he just makes such effort (as he can) in that darkness.

(But) if God should give him wings—the wings of true intellect—he would escape from (his) mouse-like nature, and fly like the birds.[1664]

But if he gain not wings, he will remain beneath the earth, hopeless of following the path to Simāk.[1665]

Verbal knowledge, which is lifeless, is a lover of the faces of customers.[1666]

Though (the possessor of verbal knowledge)[1667] be vigorous (at) the time of the learned debate, when he has no customers he is as dead and gone.

My customer is God, (and) He draws me to the heights, for '*God has purchased.*' [1668]

The beauty of the Majestic (God) is the price of my blood: I enjoy that blood-money, my lawful gain.[1669]

Relinquish these bankrupt customers. What purchase can a handful of clay make? [1670]

Eat not clay; buy not clay; seek not clay; because the clay-eater is always pallid.[1671]

Eat your heart,[1672] that you may always be young; (that) your face through the divine revelation (may be) like the flower of the Judas' tree." [1673]

O Lord! this gift is beyond our works: Thy grace (in this) can be indeed only unconditional grace.[1674]

Help us, (and) buy us from our own hands; raise the curtain, and tear not our curtain.[1675]

Redeem us from this unclean soul: its knife has reached our bones.[1676]

O crownless, throneless King, who will take off[1677] this strong chain from helpless ones like us?

O loving (God), what but Thy grace can take off so heavy a lock as this?

(Grant) that we turn our heads from ourselves towards Thee, since Thou art nearer to us than we (to ourselves).[1678]

These prayers and aspirations are also Thy gift and teaching; (for) otherwise, through what has a rose-bed grown in a dust-heap? [1679]

Except by Thy bounty, understanding and intellect could not be conveyed into blood and intestines.[1680]

From two pieces of fat this flowing light—the waves of the light associated with them—rise to the sky.[1681]

A piece of flesh, of which the tongue is composed,—a torrent of wisdom flows (from it) like a stream [1682]

Towards a hole, the name of which is "ear," up to the garden of the soul,[1683] whose fruit is intellect.

The royal road, the garden of souls, is its main course; the orchards and gardens of the world are its branch channels.[1684]

The origin and source of felicity is that, (is) that: read at once (the Text), "*Streams flow beneath them.*" [1685]

Continuation (of the Story) of the counsel of the Prophet —On him be peace!—to the sick man.

The Prophet said to the sick man, when he visited that afflicted friend:

"Perchance you have uttered some particular kind of prayer: have, through ignorance, eaten some poisoned food.[1686]

Recall to mind what prayer you uttered when you (may) have been perplexed by the wiles of the soul."

He answered, "I do not remember, but exert your miraculous influence in my favour, (and) it will come to my mind in a moment."

Through the light-giving presence of Muṣṭafā that prayer recurred to his mind.

(Through) the miraculous influence of the Prophet, who abode in the Light of God, that which had been lost came back to his mind.[1687]

Through that window which is between heart and heart shone the light which distinguishes between the true and the false.

He said, "Now, O Prophet, I remember that prayer which I, meddlesome fool, uttered.

When (I saw that) I was involved in sin, (and) drowning (in a sea of it) was struggling hand and foot,

A threat and a warning came from you to sinners of a punishment most severe.

I became agitated, and there was no remedy, (for) there were strong chains and an unfastenable lock.[1688]

No room for endurance, nor any road for flight; no hope of penitence, nor possibility of rebellion.

I, like Hārūt and Mārūt,[1689] in gr[illegible] (and prayed), saying, 'O my Creator,

Owing to the danger (and their fear of the Resurrection) Hārūt and Mārūt openly chose [illegible] of Babylon;

In order that they might suffer the punishment of the future world here: (and) these (two) are crafty, intelligent, and magician-like.[1690]

They did well, and it was proper and fitting: the pain of the smoke is easier than (that of) the fire.'" [1691]

The description of the pain of the future world has no limit: the pain of this world compared with it is easy.

How happy is he who engages in a war (against the flesh); who uses restraint and practises justice upon the body: [1692]

Who, in order that he may escape the pain of the future world, puts upon himself this pain of religious service.[1693]

"I said, 'O Lord! now at once, even in this world, inflict that punishment upon me'; [1694]

In order that in the future world I may have freedom from it.' With such a petition I knocked at the door (of God).

Such a malady (as I suffer from) came upon me; (and) my soul through pain has (now) become devoid of rest.

I have become incapable of reciting the praises of God, and of repeating the stated portions of the Qur'ān; [1695] I have become oblivious of myself, and of (everything), good and evil.

I [illegible] not seen your face now,—oh, auspicious and [illegible]ur scent!—

[illegible] have been altogether loosened from the [illegible]ce). (But) you have used towards me [illegible]mpathy." [1696]

(The Prophet) said, "Take care you utter not this sort of prayer again: do not tear yourself up from root and foundation." [1697]

What power to bear have you, O poor, weak ant, that (God) should lay upon you so high a mountain?"

He answered, "I repent, and I vow, O Sovereign, that in no way will I (in future) use rashly and inconsiderately boastful words.

This world is the desert of the Exodus, and you are Moses, and we through sin remain afflicted in the desert. [1699]

The people of Moses went on travelling, (and) at last found themselves at their starting place.[1699]

For years we follow the road, and at last we are still tied to the first stage.[1700]

If the heart of Moses had been satisfied with us, this road even at last would have come to an end.[1701]

And if (his heart) had been entirely displeased with us, how at all would trays of food have come to us from the sky?[1702]

How from a rock would springs have gushed out? (How) in the desert would there have been security for our lives?

Rather, indeed, would fire have come instead of trays, and flames have reached us in this place of sojourn.

But since Moses was undecided as to us, he is sometimes our enemy, (and) sometimes our friend.

His anger sets fire to our belongings;[1703] his clemency turns (from us) the arrow of calamity.

When is it that anger is even clemency? This is not strange to your graciousness, revered one.[1704]

To praise one who is present is ill-breeding, (so) for this (reason) I use the name of Moses, whilst having the intention (of praising you).[1705]

For indeed how should Moses hold it right for me to remember or speak of anybody (else) before you?

Our covenant has been broken a hundred and a thousand times; Your covenant is like a mountain fixed (and) immovable.

Our covenant (is) a straw, and (is) at the mercy of every wind;[1706] Your covenant (is) a mountain, and greater even than a hundred mountains (in firmness and immovability).

By that mighty power (which You have)! have mercy upon our fickleness,[1707] O Lord of all species.

I have seen myself and my disgrace. Abstain from further trials of me, O King;

In order that You may keep other causes of shame from coming to light, O Generous One on whom we call for help.[1708]

In beauty and perfection You are limitless; we are limitless in perversity and error.

Let Your limitlessness have power and influence, O Generous One, over the limitless perversity of a handful of wretches.

See! of our form one thread (only) remains: we were a city and (only) a wall remains.[1709]

The remainder! the remainder! O Great Prince;[1710] in order that the Demon's soul may not entirely rejoice:

Not for the sake of us, (but) for the sake of that first graciousness, which led You to seek out those who had gone astray.

Since You have shown Your mighty power, show (Your) mercy, O You who have put feelings of mercy into fat and flesh![1711]

If this prayer increase Your anger, do You, O Lord, deign to teach me a prayer:—

Even as You allowed Adam, after he had fallen from paradise, a return to You in penitence, so that he escaped the foul Demon." [1712]

Who is the Demon that he should surpass Adam, (and) win the game from him on such a chess-board? [1713]

In truth (that deceit) resulted in nothing but advantage to Adam: the deceit became the curse of (his) envier, (Satan).

He saw one game,[1714] but he did not see two hundred (other) games; [1715] (and) thus he cut away the props of his own house.

He set fire at night to the sown field of others, whilst the wind drove the fire to his own field.[1716]

The curse (of God) was as a veil to the Demon, so that he considered that deceit as (a cause of) injury to (his) enemy.

(But) his deceit was only (the cause of) injury to his own condition: you might indeed say that Adam was his demon.[1717]

The curse (of God) is that a person be made to see things in a wrong light,[1718] to be envious, self-conceited, and malicious;

So that he know not that whoever does evil,—(that evil) will at last come back and strike him (himself).[1719]

He sees inversely all the skilful moves, (so that) check-mate, detriment, and loss overtake him.[1720]

Because if he should at all see himself,—should see the wounds (of his heart and soul) as fatal and gangrenous,—[1721]

Pain would arise from such inward inspection, and the pain would bring him out of the veil (of egotism).[1722]

Until the pangs of labour seize the mother, the child finds no way to birth.

This charge (is) in the heart, and the heart is pregnant (with it); (whilst) these counsels are like the midwife.[1723]

The midwife may say the woman has no pain; pain is the child's path.[1724]

He who is without pain is a highway-robber, because being without pain is saying, "*I am God.*"[1725]

To utter that "I" unseasonably is a curse (upon the utterer); to say that "I" seasonably is a gift of the divine mercy.[1726]

That "I" of Manṣūr was assuredly a gift of the divine mercy; that "I" of Pharaoh was assuredly a curse (upon him).[1727]

It is therefore necessary to behead the proclamation of every cock which crows unseasonably.[1728]

What is beheading? It is mortifying the carnal soul in the holy war,[1729] and abandoning carnal desires.[1730]

Just as you might extract the scorpion's sting, in order that it might gain security from being killed.

As you might take out a poison-fang from the snake, in order that it might escape the evil of stoning.

Nothing but the shadow[1731] of the spiritual chief will kill the carnal soul: seize tightly the skirt of that killer of the carnal soul.

When you do seize it tightly, it is (owing to) God's favour: whatever power come to you, it is (due to) the attracting influence (exercised) by Him.

Know (how) true (is the Text), "*You did not shoot when you shot:*"[1732] whatever the soul produces is from the Soul of the soul.[1733]

He is the Helper and the Long-Suffering: hope constantly for that inspiration from Him.[1734]

There is no (occasion for) grief if you have remained long without Him: (for) you have read that He is long in taking hold, but takes firm hold.[1735]

His mercy is long in taking hold, but takes firm hold; His Majesty does not keep you absent from Itself for a moment.[1736]

And if you desire an explanation of this union and love, read thoughtfully (the Chapter), "*By the early morning!*"[1737]

And if you say that evils also are from Him, still how should that fact constitute a diminution of His Grace?

Know that that evil[1738] is even (a proof of) His perfection:—I will offer you an illustration, exalted (friend):

A painter painted two kinds of pictures—pictures bright (and beautiful), and pictures dark (and ugly).[1739]

He painted pictures of Joseph and the ḥūrīs of lovely form; (and also) pictures of hideous evil genii[1740] and devils.

Both kinds of pictures are (proofs of) his perfect mastery: (those dark ones) are not (proofs of) his ugliness, but of his intelligence (and fullness).

He makes the ugly of extreme ugliness: everything which is ugly is involved in it;[1741]

In order that his perfect knowledge may be displayed, (and) that he who denies his mastery may be disgraced.

If he know not how to make the ugly he is deficient—hence (God) is the Creator of the infidel[1742] and of the sincere (believer).

For this reason, therefore, infidelity and faith are witnesses (to Him): both are prostrate in worship before His lordly power.[1743]

But know that the true believer worships willingly, because he seeks and aims at the contentment of God.

The infidel also is, though unwillingly, a worshipper of God, but his aim is another object.[1744]

He keeps in good order the King's fortress,[1745] but he pretends to command and authority.[1746]

He has become a rebel in order that (the fortress) may be his own property; but at last indeed the fortress comes to the King.

The true believer keeps that fortress in good order, not for the sake of position, but for the King.

The ugly says, "O King, Creator of the ugly, You are potent (both) as to the beautiful and (also) the despised ugly."[1747]

The beautiful says, "O King of fairness and beauty, You have caused me to be free from blemishes."[1748]

The Prophet—On him be peace!—teaches the sick man how to pray, and counsels him not to pray against himself by asking for affliction.

The Prophet said to the sick man, "Pray thus:—'O You who make easy that which is hard,

Give us good in our house, the world; give us good in our house, the future world.[1749]

Make the road pleasant as a garden to us: You indeed, O Holy One, are our goal.'"

True believers at the Resurrection will say, "O angels, was not hell (to be) a road common (to all)?[1750]

True believer and infidel have both, (we are taught), to pass over it;—(yet) on this road we have seen no smoke and fire.

Here is paradise and the court of safety! Then where was that vile place of passage?"

Then the angels will say, "That verdant garden,[1751] which in a certain place you saw on (your) passage,—

That was hell and the seat of stern punishment; (but) for you it became gardens, orchards, and trees.

Since as regards this hellish carnal soul, a demoniacal one, a turbulent unbeliever,[1752]

You have made efforts, and it has become full of purity, (and) you have quenched (its) fire for the sake of God;

(Since) the fire of sensuality which was blazing has become (through your efforts) the verdure of pious abstinence from sin, and the light of true guidance and faith;

(Since) both the fire of anger has become in you clemency, (and) also the darkness of ignorance has become in you knowledge;

(Since) the fire of greed has become in you generosity, and that envy (which) was like thorns has become a rose-bed;

Since all these fires of your own—you have for the sake of God quenched (them) all in this life;[1753]

Have made the fiery carnal soul like a garden, and have scattered in it the seed of good faith;[1754]

(Whilst) in it (are) nightingales voicing the names and praises of God on verdant meads beside a stream:—

Since (in all this) you have (thus) responded to the call of God,[1755] (and) have brought water to the hell, your carnal soul;

Our hell also, as regards you, has become verdure, rose-gardens, and harmony.[1756]

What is the return, O son, for beneficence? (It is) kindness, beneficence, and worthy recompense.[1757]

Did you not say, 'We are sacrifices (on the Path of God); we are transitory in the presence of the Eternal Attributes.'"[1758]

We, whether we be intellectual or insane, are intoxicated with that Cupbearer and that cup.[1759]

We lay our heads upon His order and mandate; we pledge our sweet lives to Him.

So long as the thought of the Friend is in our hearts, our business is servitude and the sacrifice of our lives.

Wherever they have lighted the candle of trial and affliction, the souls of countless lovers have been burnt.[1760]

Lovers who have been allowed to approach (the Friend) become moths in the candle, His face.[1761]

Go, O heart, to the place where they are sincere with you, and are to you as a coat of mail against trials and afflictions.[1762]

(Where) they will afford you consolation and relief in your transgressions, and will give you a place within their souls.

For this reason they give you a place within their souls that they may fill you like a cup with wine.[1763]

Take up your abode within their souls: dwell (thus) in the sky, O shining moon.[1764]

Like Mercury[1765] they will open the book of their hearts, in order to disclose mysteries to you.

If you are a wanderer, go to (your) relatives;[1766] if you are a segment of the moon, be associated with the full moon.[1767]

What is (all this) avoidance of its Whole by the part? What is all this mingling with that which is opposed?[1768]

See (how) the genus in its course (has) become (all the) species! (how) the Secret, the Invisible, in its evolution (has) become the individual, the visible![1769]

So long as, like a woman, you seek blandishments, foolish man, when will you gain any help—help from lies and blandishments?[1770]

You take flattery, sweet words, and deceit, and put them like gold in your bosom.

The abuse and blows of Kings[1771] are better for you than the praise of the erring.

Suffer the blows of Kings; eat not the honey of the base, in order that through the auspiciousness of the distinguished you may become a distinguished person.[1772]

Because from them come robes of honour and prosperity:[1773] under the auspices of the spirit body becomes soul.[1774]

Wherever you see a destitute, naked person, know that he has fled from (his) teacher or master;

In order that he may become such as his heart—that blind, evil, and profitless heart (of his)—desires.[1775]

If he had become such as his teacher or master desired, he would have become an honour[1776] to himself and to his kindred.

Whoever, in the world, flees from his teacher or master,—know this that he flees from prosperity.

You have learnt a business in order to earn a material livelihood;[1777] put (your) hand (now) to a religious business.

In this world you have become clothed and rich; but what will you do when you go out hence?[1778]

Learn a business such that after this life the gaining of God's pardon may accrue as the profit of it.[1779]

The world after this[1780] is a city full of business and trade; think not that the trade here is everything.[1781]

God, most High, has said, "The gains of this world in comparison with that (world's) gains are (but) child's play."[1782]

(As an illustration may be given) a child's taking hold of another (and) putting itself into contact (with it) like one engaging in intercourse.[1783]

(Again), children in play set up a shop, but it affords (them) no profit except (as a means of) passing the time.

Night comes on, (and each child) returns home hungry:—the children scattered, (each one) remains alone.

This world is a play-ground, and death is the night:—you return empty of purse (and) full of fatigue.

Love and the heart's rapture are the (real) gains of religion: know, O rebel (against this love and rapture), (that these are from) the capacity (to receive) the Light of God.[1784]

This vile carnal soul desires for you the gain of the transient:—how much (longer) would you gain the vile? Leave it! (you have sought it) enough!

If the vile carnal soul seeks for you a noble gain, some trickery or deceit (on its part) is (always) attendant upon that (gain).[1785]

Satan awakens Mu'āviya, saying, "Arise! it is prayer-time."

It is related in Tradition that the uncle of the believers[1786] was sleeping on his back on a bed in the palace.

The palace gate was fastened within, for he was fatigued by the people's visits.

Suddenly a man awoke him, (but) when he opened his eyes the man had disappeared.

He said to himself, "No one had admittance into the palace; who is it that has shown this presumption and boldness?"

Then he walked round and made search in order to find some trace of him who had disappeared.

Behind the curtain he saw an ill-fated one who was hiding his face behind the door-curtain.

He said, "Halloa! who are you? What is your name?" He replied, "My name, without disguise, is Iblīs, the accursed." [1787]

Mu'āviya said, "Why were you earnest in awakening me? Tell me the truth: utter not words contrary (to the fact)."

Satan deceives [1788] *Mu'āviya and uses duplicity and false pretexts. Their lengthy discussion.*

(Satan) said, "Prayer-time has (nearly) come (to) an end; you must run hastily to the mosque.

Muṣṭafā, boring the pearl of spiritual expression,[1789] has said, '*Hasten to (perform) acts of devotion before the loss (of opportunity)*'" [1790]

(Mu'āviya) said, "Nay, nay; you have not the purpose of being my guide to any good.

(If) a thief come secretly into my house, and say to me, 'I am going to act as watchman,'

How should I believe that thief? How should a thief know of merit acquired and reward hoped for by the performance of a good act?"

Satan deceives Mu'āviya a second time.

Satan said, "I was first an angel; [1791] I followed with (heart and) soul the path of piety.

I was a confidant of travellers on the road (of devotion); I was an intimate of those who dwell by the higher Throne of

How should one's first practice be dismissed from one's heart? How should one's first love go out of one's heart?

If in your journeying you see Rūm[1793] or Khutan,[1794] how should the love of (your) own country leave your heart?

I also have been one of the intoxicated by this wine;[1795] (I also have been) a lover at His Court.

They cut my navel with (a prognostication of my) love for Him;[1796] they sowed the love of Him in my soul.

I have seen good days from fortune:[1797] I have drunk the water of mercy in the Spring.[1798]

Did not the hand of His favour plant me?[1799] Did He not raise me from non-existence?

To what an extent have I received kindness from Him! I have wandered in the rose-garden of His satisfaction (with me).[1800]

He used to put the hand of mercy upon my head; He opened the eyes of (His) favour upon me.[1801]

Who found me milk in the time of my infancy?[1802] Who rocked my cradle? He.

From whom did I drink milk, except (it was) His milk? Who cherished me except His measures?

The temperament which enters into the being of people with the milk (imbibed),—how can it ever be dispelled from them?[1803]

Although the Sea of Beneficence[1804] has given forth a rebuke, how should the doors of Beneficence be closed?[1805]

Favour, liberality, and munificence constitute the fundamental nature of His coin ; (His) wrath, as regards it, is (only) like a touch of alloy.[1806]

He created the world for the sake of showing kindness : His Sun cherished (its) motes.[1807]

Although separation (from Him) is pregnant with His wrath,[1808] it is for the sake of (our) knowing the value of union with Him :—

That separation from Him may chastise the soul, and the soul may (then) know the value of the days of union.

The Prophet has said that God has said, 'My purpose in creating was (to show) beneficence ·

I created in order that (my creatures) might derive some profit from me :[1809] that they might smear their hands with my honey.

(I did) not (create them) in order to derive any profit, or, to tear off a robe from a naked being '[1810]

For the few days since which He drove me from before (Him) my eyes have remained (fixed) upon His beautiful face :[1811]—

Wondering at such wrath from such a face,—(wrath), the cause (of which) every one is engaged in considering.

I (indeed) do not consider causes, since they are non-eternal, and the non-eternal can occasion (only) something non-eternal.[1812]

I gaze (only) at His antecedent kindness (and mercy), and I tear in two all that which is non-eternal.

Take it that my refusal to prostrate myself was from envy ; this envy arose from love (of God), not from obstinate determination to deny.[1813]

All envy assuredly arises from love: (it is through seeing) another become the companion of (one's) beloved.[1814]

Jealousy is a necessary attendant upon love,[1815] even as saying 'Live long!' (comes) after sneezing.[1816]

Since on His board there was no play but this, (and) He said 'Play!' how could I make any difference?[1817]

I played that one play which there was (for me), (and so) cast myself into calamity.

Even in calamity I taste the delights of Him. I am checkmated by Him, I am checkmated by Him, by Him![1818]

How can anyone, O excellent (man), in the six sides[1819] extricate himself from the point of the six valleys?[1820]

How can the partial six escape from the Universal Six,[1821] especially when the Inscrutable places it awry?[1822]

Whoever is in the six is in the fire. He (only) can deliver him Who is the Creator of the six.[1823]

Whether indeed there be dişbelief, or whether there be the Faith,[1824] it is that which the hand of (His) Majesty has woven, and is His."[1825]

Mu'āviya again speaks with Satan, the accursed.

The Ruler said to him, "These (representations) are true, but your part in (all) these is lacking.[1826]

You have misled hundreds of thousands like me.[1827] You have worked a hole and got into the treasury.[1828]

You are fire and naphtha, (hence) you cannot help burning. Who is there whose garments are not torn to pieces at your hands?

Since it is your nature, O fire, to burn, you cannot help burning something.

(The effect of) God's curse is to make you burn (things, and) to make you the master of (all) thieves.

You have conversed face to face with God. What am I before your craft, O enemy? [1829]

Your (display of) knowledge (is) like the sound of whistling: it is (like) the notes of birds, but (it is) a snarer of birds.[1830]

That (whistling) has misled hundreds of thousands of birds, each bird being deluded (into the idea) that an acquaintance has approached.

When (the bird) hears in the air the sound of the whistling, it flies down [1831] from the air, (and) becomes captive here.[1832]

Through your craft the people of Noah lamented: their hearts (were) burnt, and their bosoms were torn.[1833]

You destroyed the tribe of 'Ād in the world: [1834] you caused them to suffer punishment and tribulation.

Through you was the stoning of the people of Lot: through you were they plunged into the black water.[1835]

Through you was the brain of Nimrod disintegrated—[1836] O you who have raised thousands of disturbances.

Through you was the intellect of the acute and intelligent Pharaoh blinded, (so that) he could have no (proper) knowledge (of things).[1837]

Abū Lahab[1638] also became an unworthy person through you; Abu 'l-Ḥikam also became an Abū Jahl[1639] through you.

O you, who on this chess-board,[1640] as a memorial, have check-mated[1641] a hundred thousand masters (of the game)!

O you through whose difficult moves hearts have been burnt—*your* heart being black and merciless!

You are a sea of craft, and the people are (but) a drop. You are like a mountain, and these simple creatures are (but) a mote.

Who can escape your craft, litigious one? We are (all) drowned in the flood *except him who is guarded (by God).*[1642]

Many a star of auspiciousness has been burnt through you; many an army and gathering have been dispersed by you."

Satan speaks again to Mu'āviya—May God most High be pleased with him!

Satan said to him, "Untie this knot;[1643] I am a touchstone to test the false coin and the true.[1644]

God has made me the test of the lion and the dog;[1645] God has made me the test of the true coin and the false.

When have I blackened the face of the false coin? I am an expert in money, I have (simply) appraised it.

I give guidance to the good;[1646] I extirpate the dry branches.

For what purpose is it that I lay up these different kinds of provender?[1647] (It is) in order that it may become clear of what species the animal is.

When a wolf bears young from an antelope,—(if) there is any doubt as to whether the young's nature is that of wolf or antelope,—

Scatter hay and bones before it, (and see) to which side it quickly moves.

If it come towards the bones it is (of the) dog (genus); but if it desire the hay it is assuredly of the antelope stock.

Wrath and kindness have been wedded together, (and) from these two the world of good and evil has been born.[1545]

Present hay and bones:[1549] present the food of the spirit, and the food of the carnal soul.

If he seek the food for the carnal soul he is worthless; and if he seek the food for the spirit he is high in spiritual rank.

If he serve the body he is an ass; but if he enter the sea of spirit he will find a pearl.[1550]

Although these two—good and evil—are different, yet these two are (engaged) in one work.[1551]

The prophets present acts of piety; the unbelievers[1552] present acts of sensuality.

How can I make the good man bad? I am not God. I am one who invites (men to act); I am not their creator.[1553]

(Can) I make the ugly beautiful? I am not the Lord. I am a mirror to the beautiful and the ugly.[1554]

A Hindū in annoyance burnt a mirror, saying that it showed men as black-faced.

The mirror said, 'The fault was not mine; attribute the fault to him who polished my face.

He made me an informer and a teller of truth, so that I might tell where are the ugly, and where the beautiful.'[1855]

I am a witness: how should prison be for a witness? I am not deserving of prison: God is (my) witness (to this).

Wherever I see a fruitful tree, I foster it like a nurse.[1856]

Wherever I see a bitter and dry tree, I cut it down, in order that musk may be delivered (and distinguished) from manure.[1857]

The dry (tree) says to the gardener, 'Why without offence (of mine) do you cut off my head, young man?'

The gardener says, 'Silence (tree of) ill nature! Is not your dryness sufficient offence in you?'

The dry (tree) says, 'I am straight, I am not crooked. Why without sin (of mine) do you hamstring me?'

The gardener says, 'If you had been (one of the) blessed, would you *were* crooked, provided you were fresh, (as you would be).[1858]

You would have drawn to yourself the Water of Life; you would have been bathed in the Water of Life.[1859]

Your germ and root were bad, and you have not been grafted on to an excellent tree.[1860]

If a bitter branch be grafted on to a sweet (branch), that sweetness will have an effect upon its nature.'"

Mu'āviya shews severity towards Satan.[1861]

The Ruler (Mu'āviya) said, "Do not advance (vain) pleas, highway-robber;[1862] you have no way to me, (therefore) seek no way.[1863]

You are a highwayman and I am a stranger, a merchant;—how should I buy any garments which you bring me?[1564]

Do not prowl round my goods in your impiety and unbelief; you are not a buyer of any one's goods.[1565]

A highwayman is not a buyer from anyone, and if he appear a buyer, it is (only) craft and deceit.

Oh, what has this envier in his cup? O God, help us against this enemy![1566]

If he breathe one more chapter (of sorcery) upon me, this highwayman will tear from me the garment (of my Faith).[1567]

Mu'āriya—May God be pleased with him!—complains to God, most High, of the craft of Satan, the accursed, and asks for help.[1568]

These words of him are like smoke, O God; help me, or else my garment will be blackened.[1569]

I cannot cope in argument with Satan, for he is the misleader of all, noble and mean.

Adam, who was the object of (the words), '*He taught (him) the names*,'[1570] had no power against the lightning-like attack of this dog.[1571]

He cast him from paradise on to the earth; like a fish was (Adam) drawn from Simāk[1572] into his net.

They lamented, saying, '*Verily we have wronged (ourselves)*.'[1573] There is no limit to (Satan's) fraud and deceit.'

In his every word there is wickedness; countless incantations are nursed in his mind.

By his spells he weakens in a moment the manliness of men. He kindles lust in man and woman.

O Satan, burner of the people and fomenter of troubles! for what reason did you wake me? Tell the truth." [1574]

Satan again shows his deceit.

He said, "Every man who is suspicious would not hear the truth in spite of a hundred indications.

Every heart which has become suspicious—when you adduce proof, its suspicion is increased.

When words reach him they become a means (of supporting his own views): the champion's [1575] sword becomes an instrument for the thief.[1576]

Therefore the answer to him is silence and quietness: it is insanity to speak with a fool.

Why do you complain to God of me, simple man? Complain of the wickedness of that ignoble carnal soul (of yours).

You eat 'ḥalvā,' (and then) you are troubled by pustules; fever seizes you, (and) your health is disturbed.[1577]

You curse Satan without sin on his part. How (is it that) you do not see the deceit (is) from yourself?

It is not from Satan, (but) from yourself, misguided man, that like a fox you fly towards the fat-tailed sheep.[1578]

When you see the fat-tailed sheep in the meadow, it is a snare; [1579] why do you not know this?

You do not know for the reason that (your) inclination towards the sensual pleasures [1580] has alienated you from knowledge, (and) has blinded the eyes of your intellect.

Your love of things blinds you and makes you deaf: your blackened carnal soul has sinned; do not be litigious.[1881]

Do not attribute the sin to me: see not perversely. I am disgusted with evil and with covetousness and enmity.

I committed an evil deed (and) I am still repentant; I am waiting for my night to turn to day.[1882]

I have become suspected and accused by the people: all men and women attribute their own acts to me.

The hapless wolf although he be hungry, is suspected and accused of being in flourishing circumstances.

When, from weakness, he cannot walk, the people say he has indigestion from fat, rich food." [1883]

Mu'āviya again urges Satan.

Mu'āviya said, "Naught but truth will save you (from me): justice calls you towards truth.

Speak truth, in order that you may escape from my hands: craft will not lay the dust of my warfare (with you)."

(Satan) said, "How do you know, O suspicious man full of anxious thoughts, what are lies and what is truth?"

He answered, "The Prophet has given an indication: he has set up a touchstone for the base coin and the true.

He has said, '*Lying is (the cause of) misgiving in (men's) hearts;*' he has said, '*Truth is (the cause of) serenity induced by pleasant emotion.*' [1884]

From lying words the heart has no (sense of) repose: water and oil kindle no light at all.[1885]

There is repose of heart from truthful speech: truths are the grain of the snare of the heart.[1556]

The heart must surely be sick (and) have lost its taste, when it distinguishes not between the savour of this and that.[1557]

When the heart becomes free from pain and sickness, it knows the savour of falsehood and truth.

Since Adam's covetousness of the wheat was great, it robbed the heart of Adam of health.

Thus, he listened to your lies and cajolery: he became deluded, and drank deadly poison.

At that moment he knew not scorpion from wheat:—[1558] discrimination flies from him who is drunk with desire.

The people are drunk with desire and concupiscence, and hence they accept your deceit.

Whoever disaccustoms himself to concupiscence, makes his heart acquainted with secrets." [1559]

A Canon-Judge complains of the misery of judgeship, and the Deputy-Judge answers him.

They appointed a (man) Canon-Judge, and he wept. The Deputy-Judge said, "O Judge, from what is (your) weeping?

This is not a time for weeping and complaint on your part; it is a time for gladness and congratulation."

The Judge said, "Alas! how can a cautious man give judgment,—an ignorant man between two who know?

Those two adversaries are acquainted with their own case; what does the poor Judge know of those two complications?[1890]

He is ignorant and unaware of their affair; how can he interfere in their lives and property?"

(The Deputy) said, "The adversaries know (their affair), but they are biased;[1891] you are ignorant (of it), but you are the light of the faithful community;[1892]

Because you have no interested motive in view, (and) that freedom (from motive) is light to the eyes.

But their self-interest blinds those two who know: self-interest buries the knowledge they have.

Disinterestedness turns ignorance into knowledge; self-interest tears up knowledge from the heart.

So long as you take not bribes you have sight (and discernment); (but) when you are covetous you are blind and a slave."[1893]

"I have withdrawn my nature from carnal desire: I have eaten not luscious morsels.[1894]

(Hence) the taster, my heart, has become free and clear:[1895] it can verily distinguish truth from falsehood."

Mu'āviya makes Satan confess.

"Why (then) did you awaken me? you, O impostor, are the enemy of awakenment.[1896]

You are like the poppy, you induce nothing but sleep.[1897] You are like wine, you bear away intellect and knowledge.

I have fixed you;[1898] come, speak the truth. I recognise what is true; seek no wiles.

From every one I look for that of which he (must) be by character and temperament the author.[1899]

I look not for the properties of sugar from vinegar; nor from an effeminate person do I look for military virtues.

I do not as a pagan expect from an idol that it be God, or a sign from God.[1900]

I do not seek the scent of musk from ordure; I do not seek a dry brick in the water of a stream.

I expect not from Satan—since he is alien (to such procedure)—that he awaken me to (a) good (purpose)."

Satan tells Mu'āviya truly his secret idea.

(Satan), with painful effort and reluctance,[1901] said to him, "Know, O you, that I awakened you to the end

That you might be with the congregation, (and follow) in the prayers after the Prophet whose state is exalted.

If the appointed time for prayers had passed and escaped you,[1902] this world would have become dark to you, devoid of light.[1903]

Through disappointment[1904] and pain tears would have flowed from your two eyes as from water vessels.[1905]

Every one has pleasure in some particular act of piety, (and) he necessarily cannot refrain a moment from it.

(But) that disappointment and pain would have been (as) a hundred prayers:—how (indeed) can prayer and the fire of that humble and regretful attitude (before knowd)[1906] be compared?"

The virtue of the regret of a sincere (worshipper) for the loss of prayer with the congregation.

A certain person was going into the mosque; the people (at that moment) were coming out of the mosque.

He questioned (them), saying, "What is the matter with the congregation that they are leaving the mosque (so) soon?"

One of them said to him, "The Prophet has said the prayers with the congregation, and has finished his communings (with God).[1907]

Why are you entering, O silly man, when the Prophet has given the blessing?" [1908]

He said, "Ah!" and dark clouds issued from that sigh: his sigh gave out the scent of blood from his heart.[1909]

A certain one of the assembly said, "Give me that sigh, and (let) those prayers of mine (be) yours."

He answered, "I give you the sigh and accept the prayers." The other took that sigh with extreme eagerness.[1910]

At night, in sleep, a voice from Heaven said to him, "You have bought the Water of Life, and spiritual restoration.[1911]

(In) honour of this choice and this mode of conduct[1912] (of yours) the prayers of all the people have been accepted."

The conclusion of Satan's confession of his deceit to Mu'āviya.

Then Satan said to him, "O lord of justice, one must shew forth one's deceit.

If your prayers had been lost at that time, you would through pain of heart have poured forth sighs and lamentations.

That grief, those lamentations, and that regret would have excelled two hundred "ẕikrs" [1913] and prayers.

I awakened you through fear that such a sigh might burn (your) veil.[1914]

(I awakened you) in order that such a sigh might not be yours; that to such (a sigh) you might not have a way.

I am an envier; I acted so through envy. I am an enemy; my work is deceit and enmity."

Mu'āviya answers Satan after acknowledging (the truth of) his words and accepting them.

(Mu'āviya) said, "Now you have spoken the truth, you are (now) truthful;

Such (purpose) may come from you, you are fitted for it.

You are a spider, flies are your prey; [1915] I am not a fly, O dog! do not trouble yourself.

I am a white falcon; the King hunts me. How should a spider try to ensnare me? [1916]

Come now! go and take flies as far as you can; invite the flies to some buttermilk.[1917]

And if you invite to honey, it is assuredly also lies and buttermilk.[1918]

You awoke me, (but that waking) was sleep; you shewed (me) a vessel, but it was a whirlpool.

You invited me to a good thing, in order that you might drive me away from a greater good."

A thief escapes through the calling out of a certain person to the master of a house who had come near to reaching and seizing the thief.

Such procedure is seen in the story of the person who saw a thief in (his) house,[1919] and ran after him.

He ran a certain distance[1920] after him, until the fatigue threw him into a perspiration.

When by a violent effort he got (so) near him that he might spring upon and reach him,[1921]

Another thief cried out to him, "Come, that you may see these indications of calamity!

Be quick, and turn back, O apt and ready man, in order that you may see the state of affairs here, (how) most wretched (it is)."

(The man) said to (himself), "It may be that there is a thief on that side; if I do not return quickly, I shall suffer for it.[1922]

He may make an attack upon my wife and child. How should the binding of this thief (I am pursuing) procure me any advantage?

This Musulmān calls me in kindness. If I do not quickly return I shall repent (it)."

Depending upon the kind feeling of that friend, he left the thief (and) returned from the road (he was following).

He said, "O good friend, what is the matter?[1923] By whom[1924] are these lamentations and cries of yours caused?"

He answered, "Behold! see (here) the tracks of the thief's feet! The rascally thief has passed this way.

Behold the tracks of the rascally thief's feet! Follow him by these marks and tracks."

He said, "O fool, what are you saying to me? Why, I had (practically) taken him!

Through your cries I left the thief. I thought you, who are an ass, a human being.

What rubbish is this, what nonsense, O you, whoever you are? I had found the reality. What are tracks?" [1925]

He responded, "I give you indications of the reality: these are indications; I am acquainted with the reality." [1926]

The man said, "You are an impudent impostor or a fool; or rather, you are an (accomplice) thief, and aware of this matter.[1927]

I should (in a moment) have been dragging my enemy along (with me),[1928] (and) you caused him to escape, on the strength of their being tracks (of him here)." [1929]

Speak, you, of ways and means (for yourself); [1930] (for) I (indeed) am outside of ways and means. In Union what are signs or demonstrations?

The man who is enveiled sees (only) the work of God as from the Attributes: [1931] that person whom the essence has escaped is restricted to attributes.

Since those who are united with God are immersed in (His) Essence, my son, how should they look at His Attributes?

When your head is at the bottom of the stream, how should your glance fall upon the colour of the water? [1932]

But if you come back from the bottom (of the stream) to the colour of the water, then you take a piece of coarse woollen cloth and give silk (in exchange).[1933]

The devotion of the commonalty is sin in the select; consider the Union of the commonalty as a veil to the special.[1934]

Story of the Vazīr whom the King dismissed from office and made Censor-Inspector.[1935]

(If) a King make a Vazīr Muḥtasib, the King is his enemy, not (his) friend.[1936]

That Vazīr must indeed have committed a fault: a change (in condition) cannot possibly be without cause.[1937]

He who has been a Muḥtasib from the first,—that (office) has been indeed from the beginning good fortune and provision to him.

But he who at first was the King's Vazīr,—some evil act (on his part) has been the cause of making him Muḥtasib.

When the King has called you before (Him) from the threshold,[1938] and has again driven you back to the threshold,

Know, you, for certain that you have committed a sin, (though), in your ignorance and folly, you adduce predestination (as the cause),

And say, "This was my provision and lot.—(But if so) then, why had you yesterday that good fortune in hand? [1939]

You yourself through your ignorance and folly have cut short your lot. The worthy man (on the contrary) increases his lot.

Story of the religious Hypocrites[1940] *and of their building the Mosque of Opposition.*[1941]

It is fitting that you hear from the account in the Qur'ān another narrative in illustration of perversity.[1942]

Such cheating play[1943] in odd and even[1944] did the Hypocrites resort to against the Prophet.

They said, "For the honour of Aḥmad's religion let us build a mosque"; but it was envy (by which they were instigated).[1945]

To such cheating play did they resort: they built a mosque other than his mosque.

They constructed its floor and roof and dome in excellent style, but they wished (to effect) disunion among the congregation (of the Faithful).

They approached the Prophet with soft words and entreaty; they knelt like camels before him.

They said, "O Prophet of God, as a kindness, take the trouble to walk to that mosque.

It is a mosque for muddy and cloudy days;[1946] it is a mosque for days of necessity, (and) times of want:[1947]

That any poor stranger may receive kindness and find room there, and that this mosque (of Qubā) may be (thus rendered) sufficient (for the calls upon it);

That the rites of religion may be (carried out) abundantly and fully; for (even) a pleasant business is embittered by rain.[1948]

Honour that place for a short time; show us to have done well, and give a good account of us (to your people).

Extend your kindness to the mosque and to its founders: you are a (resplendent) moon, (and) we are (dark) night:—be with us and endure us for a moment;

In order that the night through your beauty may become like day, O you whose beauty is a soul-illumining sun."

Alas! would those words had been from their hearts! so that the desire of those people might have been gratified.

Kindness expressed, when unaccompanied by heart and soul,[1949] is like plants growing on a dust-heap,[1950] O (my) friends.

Look at them only from afar, and pass on; they are not fit to be eaten or smelt, (my) son.

Beware of being attracted by the kindness[1951] of those who keep not faith, for,—hear well (my words),—it is a ruined bridge

If an ignorant, foolish man put his foot upon that bridge, it will break, and it will break that foot of his.

Wherever an army is defeated, it is through two or three feeble and effeminate persons.

He comes armed to the ranks like a man;[1952] (all the army) set their hearts upon him, and say, "Here is a choice companion."[1953]

When he sees wounds he turns his face (in flight); and his going breaks your back.[1954]

This is (a) lengthy (subject); it will be too wide (if I pursue it), and that which was my purpose is being lost sight of.[1955]

The Hypocrites (try to) beguile the Prophet—On him be peace!—in order to take him to the Mosque of Opposition.

(The Hypocrites) spoke crafty and persuasive words to the Prophet of God; they poured forth words of deceit and fraud.[1956]

The kind and merciful Prophet did nothing but smile and say "Yes."

He expressed thanks to that company; he rejoiced the messengers[1957] by acquiescence.

Their deceit stood out distinctly[1958] before him, in the (same) way as a hair (does) in milk.

see the hair;[1960] that benign being[1961] applauded the milk.[1962]

(He saw) countless hairs of craft and deceit, and at the same time shut his eyes to them all.

That sea of kindness has truly said, "I am kinder to you than you (are to yourselves).

I (am) seated at the side of a fire,—a (fire) with most abhorrent blaze and flame;

You (are) rushing in that direction like moths, whilst both my hands are (acting as) moth-flaps." [1963]

When the Prophet had decided to set out (for the mosque), the jealousy of God cried out, "Hear not (words) from a ghūl;[1964]

For these malignant people have used craft and deceit; that which they have reported is all an inversion (of the real facts).

Their design has been nothing but infamy. When has a Christian or a Jew sought the welfare of the Religion?

They have built a mosque upon the bridge over hell; they have played the backgammon of deceit with God.

Their design is to effect a division among the Prophet's Companions: how should any presumptuous meddler understand the favour of God?[1965]

(This have they done too) in order to bring an unbeliever[1966] from Syria,—one with whose exhortations the unbelievers are intoxicated."

The Prophet said (to the envoys), "Yes, (I will go); but (now) we are thinking of setting out, and are resolved upon a military expedition.

When I return from this expedition, I will immediately go to that mosque.

He put them off with words, and hastened on his expedition.—With cheats he played a cheating game of backgammon.[1967]

When he came (back) from the expedition, they returned; they held on to the promise he had given.[1968]

God said to him, "O Prophet, declare openly (their) perfidy, and if war is to be, say, 'Let it be.'"

Muḥammad said, "O perfidious people, be silent![1969] Be silent, lest I declare your secret thoughts and designs!"

When he had set forth a few tokens of their secret thoughts and designs, their affair was in evil plight.

The envoys then returned from his presence, saying, "God forbid! God forbid!" [1970]

Every Hypocrite perfidiously brought a Qur'ān under his arm to the Prophet,

In order to (take) oaths, for "*Oaths are a shield*," [1971] and (to take) oaths is the practice of the perverse.[1972]

Since the perverse man is not faithful to his obligations in religion, he will (not scruple to) break an oath every moment.

There is no need of oath for the upright, because they have two illumined eyes.[1973]

The breaking of agreements and covenants is from lack of intelligence. The keeping of oaths and faithfulness to obligations is the conduct of the pious man who shuns evil.

The Prophet said to the Hypocrites, "Shall I take your oath to be true, or the oath of God?" [1974]

Then (those) people, with the Qur'ān in their hands, and the seal of fasting on their lips, repeated their oath,

Saying, "By the truth of this pure and true Word (of God),[1975] the building of the mosque was for the sake of God!

In it there is no trick or machination; in it there is the commemoration of God's Names, sincerity (of devotion), and humble invocation of the Lord." [1976]

The Prophet said, "The words of God reach my ears like a voice.

God has put a seal upon your ears, so that they cannot catch His words.[1977]

Behold! the words of God come to me clearly: they are strained out for me as the pure (liquid) is from the dregs.[1978]

(I hear them) even as Moses heard from the tree the voice of God, saying, 'O blessed in fortune!'

(Even as) he heard from the tree the words, '*I, verily, am God,*'[1979]—with which words (divine) Lights were manifested."[1980]

Since (the Hypocrites) were helpless before the Light of Inspiration, they again took oaths anew.

Since God calls an oath a shield,[1981] —how should the contentious man lay a shield aside?

Again the Prophet with open contradiction said to them clearly and lucidly, "*You have surely lied.*"

One of the Companions wonders, with disapproval of the Prophet, why he did not veil (the perfidious dealing of the Hypocrites).

But the heart of one particular friend of the Prophet conceived disapproval of that revoking (of his).[1982]

He said, "The Prophet puts to shame white-haired and dignified old men like these.

What has become of generosity, of veiling (of offences), (and) of modest feeling? The prophets veil hundreds of thousands of faults."

(But), immediately again, in his heart, he asked forgiveness of God, so that through his objection he might not come to shame.[1983]

The ill-omenedness of friendly feeling for the Hypocritical made a true believer (for a short time) morally ugly and rebellious like them.

Again he humbly supplicated (God), saying, "O You who know all secrets, leave me not persistent in disbelief.[1984]

The heart is not under my control as (is) the seeing of (my) eyes, otherwise I would this moment burn my heart in anger."[1985]

(Whilst engaged) in this thought sleep overpowered him. Their mosque appeared to him (in a dream) full of ordure:

A spoilt and rotten place (did it appear), with its stones defiled, (whilst) from its stones arose black smoke.

The smoke got into his throat and made it smart; through terror at the acrid smoke he sprang up from sleep.

At once he fell upon his face and wept, saying, "O God these are indications of (their) disbelief.[1986]

Anger,[1987] O God, is better than such clemency[1988] as separates me from the Light of the Faith."

If you examine the efforts of the insincere, they are stinking, coat upon coat,[1989] like an onion.

Every one of these (efforts) more without heart and substance[1990] than the others, whilst, of the sincere, every (effort) is more beautiful than the rest.

Those people made the most active preparations[1991] to demolish the mosque of the people of Qubā.

Like those Masters of the Elephants in Abyssinia (who) made a Ka'ba, which God (afterwards) set on fire.[1989]

They formed designs against the Ka'ba through revenge; read from the Word (of God) what happened to them.[1990]

The equipment of the wicked who pretend to belong to the Religion is nothing but trickery, artifice and contention.

Every Companion saw plainly some occurrence concerning that mosque, so that the secret of it[1991] became (a matter of) certain knowledge to them.

If I should state openly (all) the occurrences one by one,[1992] then certain knowledge would give[1993] freedom from anxiety and misgiving to those who doubt.

But I fear to disclose their secrets, (for) they have a high sense of, and are proud of their spiritual dignity, and (this) pride becomes them.

They received the holy Law without servile imitation;[1994] they took that money without (applying) a touchstone (to it).[1995]

The divine wisdom of the Qur'ān is as a stray (camel) of the believer: every person infallibly knows his stray (camel).[1996]

The Story of the person who sought his stray camel and made enquiries about it.

(If) you have lost a camel, and sought it actively, how should you not know it is yours when you have found it?

What is a stray? It is a camel (which) you have lost: it has fled from your hand (now that) you are behind a veil.[2000]

The caravan (people are) engaged in loading, (but) your camel (has) gone astray.[2001]

You run feverishly[2002] hither and thither; the caravan has gone far, and night is near.

Leaving (your) baggage on the ground, though the road be dangerous, you run round about[2003] after the camel.

You call out, "O believers, who has seen a camel which at daybreak escaped out of a stable?

Whoever shall give some indication of my camel, I will give him so many dirams as a reward for the good news."

You seek out indications from every one, (and) every mean person, in respect of this (business), makes a jest of you.[2004]

One says, "I have seen a camel which was going in this direction: a red camel going towards a certain pasture-ground."[2005]

One of them says, "It was crop-eared," and another says, "Its housing was figured."

One says, "The camel was one-eyed," and another says, "It was without hair through the mange."

Every mean person for the sake of the reward sets forth at random a hundred indications.

Perplexity in the midst of opposed sects and systems, and attaining to deliverance and an asylum (from it).[2006]

Just as[2007] every one in the matter of divine knowledge[2008] describes the invisible (divine) Being.[2009]

The philosopher explains in one particular way; the scholastic theologian[2010] contradicts his statements.

Another[2011] animadverts upon both of them; and another[2012] exerts himself to death in refutation.

All of them give these indications as to the (divine) road for the reason that it may be thought that they are of that village.[2013]

Know this for truth that all these (different sectaries) are not right (in their views); neither are these bodies altogether astray; [2014]

Because nothing wrong or false appears without the right and true (being in some way connected with it): the fool seeks false coin trusting it is (pure) gold.

If there were not current coin in the world, how could one spend false coins?

Until there is truth, how can there be falsehood? The falsehood derives its brightness and consideration from the truth.

They buy the crooked thinking (they are buying) the straight: (when) poison gets into a piece of sugar, then they eat it.[2015]

If there were not wheat, pleasant as a food,[2016] what could the wheat-displaying barley-seller gain? [2017]

Therefore, do not say that all these professions are idle and false; [2018]—idle and false things (pursued) in the hope of the true are snares to the heart.[2019]

Therefore, do not say that all (this) is fancy and error; for unless truth were, there would be no fancy in the world.

The true Night of Power[2020] is concealed in the (other) nights, in order that the soul may examine every night.

Not all nights, O youth, are (Nights of) Power; nor are all nights exempt from (being) it.

Among those who wear the faqīr's robe there may be one faqīr; examine, and accept him who is genuine.

Where is there a shrewd, discriminating true believer who may distinguish effeminate people from real men?[2021]

If there were not blemished goods in the world, all merchants would be fools.[2022]

Then the appreciation of goods would be excessively easy. When there is nothing faulty what is the difference between the unworthy and the worthy?[2023]

And if there is nothing but fault, there is no advantage in intelligence: when there is nothing but (common) wood here, there is no aloes-wood.[2024]

He who says that all are right and true,—it is (in) folly;[2025] and he who says all (are) wrong and false,—he is accursed.

The merchants of the prophets have gained profit;[2026] the merchants of the world[2027] are unfortunate and wretched.

That which is really a snake appears wealth in (your) eyes:[2028] rub both your eyes well, (and see it as it is).

Do not look at the joy of this (worldly) commerce and profit; look at the loss of Pharaoh and Thamūd.[2029]

(On) examining everything, so that the good or evil which is in it may be revealed.

Look reiteratedly at this celestial sphere, for God has said, "*Then (twice more) repeat (your) gaze.*[2030]

Do not be satisfied, as to this roof of light, (with) one glance; (but) look many times, (and then answer My question), '*Are there any flaws*'?"[2031]

Since God has told you to look many times at this beautiful roof as a man who seeks faults,

Then you may know how much looking and discriminating the dark earth requires before you can approve of that which is approvable in it.[2032]

In order that we may strain the pure from the dregs, how much trouble must our intellect bear![2033]

The searching trials of winter and autumn, the heat of summer, (and) the life-giving spring;[2034]

The winds, and the clouds, and the lightnings, (are all to the end) that (such) visitations may bring out distinctions:[2035]

To the end that the humble and lowly earth[2036] may bring out whatever it has in its bosom—ruby or (common) stone.

Whatever this gloomy and morose-looking earth has stolen from the Treasury of God and the Sea of Generosity,—[2037]

(God's) Vice-gerent, His divine Ordinance, says (to the earth), "Speak the truth: set forth in minute detail that which you have borne away."

The thief, that is, the earth, replies, "Nothing, nothing!" The Vice-gerent puts it (then) upon the rack.[2038]

The Vice-gerent sometimes speaks to it with sugar-like sweetness;[2039] sometimes He suspends it, and does His worst (to it).[2040]

Until, between severity and kindness, those hidden things are brought to light through the fire of fear and hope.

The spring is (as it were) the kindness of the Almighty's Vice-gerent, and the autumn, the menace and intimidation of God.

And the winter is, metaphorically speaking, a crucifix (employed to the end) that you may be discovered, O concealed thief.[2041]

So (too), the earnest striver (on the spiritual Path) has at one time ease of heart, and at another, depression, pain, and anxiety;[2042]

Because this water and earth which compose our bodies deny and steal the light of (our) souls.

God, most High, lays upon our bodies, O valiant man,[2043] hot and cold, and toil and pain,

Fear, hunger, and the falling off of possessions and health—[2044] all (these), in order that the coin of the soul may be brought to light, (and expended).[2045]

These threats and promises have been given forth[2046] in view of this good and evil which have been mingled together.[2047]

Since they have mingled together right and wrong; (and) have poured true coin and false into the leather bag,[2048]

Therefore a chosen touchstone[2049] is required for them: one experienced in assaying the real natures of things;[2050]

That it may be a discriminator of these frauds: that it may be an exemplar by which these plans may be measured.[2051]

Give milk to him, O mother of Moses, and cast (him) upon the water; fear not calamity.[2052]

Whoever has drunk that milk in the Day of "Alast," [2053] recognizes that milk even as Moses (did that of his mother).[2054]

If you are eager for your infant to discriminate, "*suckle* (*him*)" now, O mother of Moses;

That he may taste the flavour of his mother's milk, (and afterwards) not accept the milk of a bad nurse.[2055]

Exposition of the moral of the Story of the person who seeks (his) camel.

You have lost a camel, O trusty man,[2056] (and) every one gives you some indication of the camel.

You know not where that camel is, but you know that the indications are erroneous.

And he who has not lost a camel, through emulation seeks a camel like him who has lost (one).

He says, "Yes; I also have lost a camel; I will give a reward to whomever finds it."

(This), that he may be partners with you in the camel: he plays this trick in desire of the camel.

He cannot distinguish false indications from true ones, but the words *you* speak are a support [2057] to that servile imitator.

Whatever you say as to a certain indication's being erroneous, he, in servile imitation of you, says the same.

When they give you true, or like indications, then you have certain knowledge, *in which there is no doubt.*[2058]

Those (indications) become the restoration of your sick soul; they become colour to your face, and health and strength (to you).

Your eyes become bright, your feet agile;[2059] your body becomes animal soul,[2060] and your animal soul becomes human soul.[2061]

Then you will say, "You have spoken the truth, trusty man: these indications have come as a clear and evident message.[2062]

In them (are) signs, trustworthy testimonies, and positive proofs. This is a diploma of privilege,[2063] and the gift of the pre-ordained salvation."[2064]

When he has given these indications, you will say, "Go on before! It is the time for the undertaking; you be the leader.

I will follow you, O speaker of truth: you have given some true hints as to my camel;[2065] shew (me) where (it is)."

But to that person who is not the master of a camel, (and) who is (engaged) in this search for the camel through emulation:—

To him no certitude accrues, except by reflexion from the true camel-seeker.[2066]

From the earnestness and fervour of that (true seeker) he gets some knowledge that this excitement[2067] of his is no idle thing.

He has no right to this camel, but he also indeed has lost a camel.[2068]

Desire of the camel of another becomes as a veil to him,[2069] (and) he forgets that which has been lost to him.

Wherever (the true seeker) runs *he* runs; through covetousness he becomes a partner in trouble of the (real) owner.

(But) when a false man accompanies a truthful, sincere one, that falseness of his suddenly turns into truth and sincerity.

In that plain to which the camel had run, that other man also finds his own camel.[2070]

When he sees it he remembers his own; he loses desire of the camels of friend or kinsman.[2071]

When that servile imitator sees his own grazing there, he becomes a real seeker of the truth.[2072]

At that moment he really becomes a seeker of the camel; he has not sought it (with real and earnest investigation) until he sees it on the plain.[2073]

After this he begins to go alone; his eyes have become opened to his camel.[2074]

That sincere seeker says to him, "You have left me; up to now you paid attention to me."[2075]

He answers, "Till now I was only a trifler; and through covetousness I paid court (to you).[2076]

(But) now, that in the body I have separated from you, (in the soul) I am (really) in sympathy with you in the search.[2077]

I stole the description of the camel from you; (but when) my soul saw its own, it had no longer any covetousness.[2078]

I was not a seeker of it until I found it; now copper has become vanquished, and gold has prevailed over it.[2079]

My sins have become altogether acts of piety[2050]—thanks (be to God)! Trifling has disappeared, and earnestness (has become) established—thanks (be to God)!

Since my sins have become a means of reaching God, then cast no reproach upon my sins.

Your sincere feeling (of the truth) made you a seeker; my earnest efforts and search brought me sincere feeling.[2051]

Your sincere feeling led you to seek; my seeking led me to sincere feeling.

I was (really) sowing the seed of good fortune in the ground, (but) I thought (at first) my work was (nothing but) labour without pay.[2052]

It was not labour without pay; it was a fine gain: for every single grain I sowed a hundred grew.

A thief, (for instance), goes secretly towards a house; when he enters (it) he sees it is his own house."

Be ardent, cold man, that ardour may come (to you).[2053] Put up with hardship, that ease may come (to you).[2054]

That (of which we have been speaking) is not two camels; it is one camel; (but) expression is limited, whilst ideas[2055] are very full.

The expression always falls short of the idea; for that reason the Prophet has said, "*The tongue becomes defective in power.*"[2056]

Speech is (as) an astrolabe in measuring,[2057] (but) how much does it know of the sky and the sun?[2058]

Especially (of) a Sky such that this firmament is (but as) an edge of it; (a Sky such that this) sun is (but) a mote of Its Sun?[2089]

Shews that in every soul there is the misleading and disturbing factor which there was in the Mosque of Opposition.

When it became clear that that was not a mosque; that it was a house of deceit, and a snare for catching disbelief,[2090]

Then the Prophet ordered it to be razed to the ground; and made a receptacle of refuse and ashes.[2091]

The people of the Mosque were, like the Mosque, false:—(if) you scatter grain upon a snare, it is not generosity.

The meat which on your hook is a taker of fish,—such a morsel is not beneficence or liberality.

The mosque of the people of Qubā which was an inorganic object,—he did not admit that which was not its like to association with it.[2092]

Such a wrong did not fall upon inorganic substances: the lord of justice set fire to that unlike building.

So in (human) essential natures,[2093] which are the root of roots,[2094]—know that between them (too) there are differences and divisions.

The life of one is not like that of another; nor is the death of one like that of another.

Never think the grave of one (as) like that of another.[2095] (Then) how indeed can I describe the state of the differences of that (other) world?[2096]

O you who act, put your action to the touchstone, in order that you may not build the Mosque of the people of Opposition.[2097]

You have mocked those builders of the Mosque, but when you (carefully) look, (you see that) you yourself have been one of them.

Story of the Indian who quarrelled with his friend about an act, not knowing that he also was involved in it.

Four Indians went into a mosque ; they bowed their heads[2098] and prostrated themselves[2099] for the worship of God.

Each one recited the "takbīr"[2100] following upon a "nīyat";[2101] and entered upon prayer with self-abasement and (heartfelt) yearning.

The caller to prayer came, (and) an expression escaped one of them: he said, "O crier, have you called to prayer? Is it time?"

Another of the Indians said in remonstrance, "See now! you have spoken, and (your) prayer has become invalid."

A third said to this second one, "O uncle, why do you censure him? address yourself (censuringly to that effect)."

The fourth said, "Praise be to God that I have not fallen into a pit[2102] as those three persons (have done)."

So the prayers of all the four were spoilt; (and) the censorious were most astray.[2103]

How happy the soul which sees its own faults! (and) whenever any one mentions a fault[2104] attributes that (fault) to itself.[2105]

Because half of him is of the sphere of faultiness, and the other half is of the sphere of mystery.[2106]

When you have ten wounds on your head, you should apply salves to yourself.

To censure oneself is the remedy for the fault. When (a person) has become distressed and contrite (at his fault) it is an occasion for (your obeying the precept), "*Commiserate.*"[2107]

(And even) if that same fault may not be yours, do not feel secure; perchance that fault may hereafter be known and published of you.[2108]

You have not heard from God the words, "*Fear not;*"[2109] then why do you think yourself secure and happy?[2110]

For years Satan lived with a good reputation; but he became disgraced: see what his name is![2111]

His high station was famous in the universe;[2112] (and then his) fame turned to the contrary;[2113]—alas for him!

Until you feel secure do not seek fame:[2114] wash your face of fear, (and) then shew (your) face.[2115]

Until, dear friend, your beard grows, do not mock another who is beardless.[2116]

Consider this, that *his* soul became afflicted:[2117] that *he* fell into a pit to become an admonition to *you;*

(And that) *you* did not fall to be an admonition to *him.* *He* drank poison; do *you* eat his sugar.[2118]

A band of Oghuz Turks resolve to kill a man in order that another may be intimidated.

A band of bloodthirsty Oghuz Turks[2119] appeared, and suddenly attacked a village to get plunder.

They found two of the notabilities of the village, (and) hastily prepared to put one of them to death.

They bound his hands in order to make him a victim; he said, "O chiefs and exalted nobles!

For what reason do you purpose to kill me? Pray, on what account do you thirst for my blood?

What is the wit, what the object of killing me, when I am so poor and bare?"

They replied, "(It is) in order that it may strike awe into this friend of yours: that he may be intimidated, and produce (his) gold."

The man rejoined, "But he is poorer than I." They said, "He makes (it appear so) of set purpose; he has gold."

The man replied, "Since there is surmise in the matter, we are both the same: we are (both) the objects of supposition and doubt."[2120]

Kill him, do, first, O chiefs, that I may be intimidated, (and) shew (where) the gold (is)."

Then see the divine bounty (in the fact) that we have come in the latter days (of the world), after all others.[2121]

The last of the periods is before (all the other) periods:[2122] in the Traditions (we read), "*The last are the precedent.*"[2123]

In order that the destruction of the people of Noah and the people of Hūd[2124] might display God's mercy to our souls,[2125]

(God) destroyed them, so that we might fear Him;[2126] but if indeed it had been to the contrary, alas for you![2127]

Exposition of the state of the egotistical and those who are ungrateful for the blessing of the existence of the prophets and saints.[2128]

Those of them (He destroyed to whom) He had spoken of (their) faults and sins; and of (their) stone-like hearts and dark condition.

Of (their) slighting His commands, and of (their) freedom from anxiety as to His Morrow.[2129]

Of (their) being through concupiscence and love of this vile world in subjection, like women, to the carnal soul.

Of (their) fleeing from the maxims of sincere advisers, and of (their) aversion to the sight[2130] of the righteous.

Their alienation from heart and masters of heart;[2131] their falseness and vulpine cunning towards spiritual chiefs.

Their thinking the contented[2132] (covetous) beggars, (and) through envy secretly inimical (to them).[2133]

If he accept anything from you, you say he is a (covetous) beggar; and if not, you say it is (from) hypocrisy, craft, and simulation of piety.[2134]

If he mix (with people), you say he is covetous; and if not, you say he is inordinately addicted to pride.

Or else, (with some affectation of belief in him), you hypocritically make excuses, and say, "I am tied by (the necessity of) providing for my wife and children.

I have neither leisure to scratch my head, nor have I strength (left) to engage in religion.

Do you, O chief,[2135] exert your spiritual influence in my behalf,[2136] in order that at last I may become one of the saints."

Nor does he even utter these words in (heart-felt) yearning and ardour; it is as if a drowsing person (half waking for a moment) babbled some nonsense, and again went (quite) to sleep.

(You say hypocritically), "I cannot avoid providing for my family; with my utmost effort I earn that which is lawful."

Lawful do you say,[2137] O lost wretch? I see nothing lawful except the killing of you.

He can do without God, but not without food; he can do without religion, but not without the flesh.[2138]

O you who cannot abstain from the vile world, how (is it) you can abstain from God?[2139]

O you who cannot abstain from delights and luxuries, how (is it) you can abstain from the generous God?

O you who cannot abstain from (enjoyments whether they be) clean or unclean, how (is it) you can abstain from Him Who created you?

Where is there one like the Friend of God who came out of the cave?[2140] who said, "*This is my Lord*! Nay, look to it! where is the Absolute Agent?"[2141]

(A saint who shall say), "I will not look at the two worlds,[2142] until I see whose are these two places of assembly."

Without the contemplation of the Attributes of God, if I should eat bread, it would stick in my throat.[2143]

How could a morsel digest without the beholding of Him? without the contemplation of His Roses and Rose-garden?[2144]

How could anyone but an ox or an ass partake for a moment of this water and food without (thought of, and) aspiration after God?[2145]

(Any one, I ask, but) one who is *like the beasts, nay more astray* (than they);[2146] though that malodorous wretch is full of craft.

His craft becomes overturned, and he himself becomes overturned. He passes a short time, and his day (then) comes to an end.[2147]

His crafty brain[2148] becomes dull, his intellect weak; his life has passed, and like "alif"[2149] he has nothing.

His saying, "I am thinking of this,"[2150] is also only of the deception of that carnal soul.[2151]

And his saying, "He is Forgiving and Compassionate," is nothing but the trickery of the sordid carnal soul.[2152]

O you who are dead through trouble because (your) hand is empty of bread, what is this fear, when He is Forgiving and Compassionate?[2153]

An old man's complaints to a physician of (his) ailments, and the physician's answer to him.

An old man said to a physician, "I am in trouble with my brain."[2154]

He answered, "That weakness of brain is from old age." (The old man) added, "My eyes are affected by obscurity (of vision)."[2155]

(The Physician) replied, "That is from age, O venerable old man." (The old man) continued, "Severe pain affects my back."

(The physician) said, "O attenuated old man, (that too) is from age." (The old man) said, "Whatever I eat does not digest."

(The physician) replied, "Weakness of stomach also is from old age." (The old man) said, "When I breathe I have a difficulty of breathing."

(The physician) said, "Yes, there is a failing of breath; (and in short) when old age comes on, two hundred maladies appear."

(The old man) exclaimed, "O fool, you stick to this (only)![2156] Have you learned nothing of medicine but this?

O foolish man, your intelligence has not given you the knowledge that God has appointed a remedy for every pain.

You, stupid ass, through lack of ability, have remained, upon the ground from want of means to rise."[2157]

Then the physician said to him, "O you whose age is sixty, this wrath and anger are also from old age.

Since all the properties and parts have grown weak, your self-control and patience have become enfeebled.

(A man of that age) cannot bear two words, he makes an outcry at them. He cannot bear one draught, he vomits (after it)."

Except perchance the elder[2158] who is intoxicated with God: in whose heart is the felicitous life.[2159]

(That person) on the outside is old, but on the inside he is young: tell me what thing he is. He is the saint or the prophet.

If they are not manifest to the good and the bad, what is this envy of them in the ignoble?[2160]

And if they do not know them (of) certain knowledge,[2161] what is this hatred, envy, and enmity?

But if they knew of the retribution of the Resurrection Day, how would they cast themselves upon a sharp sword?[2162]

He smiles at you, but do not be misled by his outer look;[2163] a hundred Resurrections are concealed in his heart.[2164]

Heaven and hell are entirely his component parts.[2165] He is above everything which you can think.[2166]

Everything of which you can think is susceptible of annihilation; that which cannot come under thought is God.[2167]

For what reason then this boldness at the door of this house, if you know who is within the house?[2168]

Fools give honour to the mosque, but strive to injure the master of heart.[2169]

The former is (only) an outer symbol, O asses, the latter is the reality: there is no mosque except the hearts of the Chiefs.[2170]

That mosque which is the heart of the saint is the place of prostration of all, (for) God is there.

Until the heart of the man of God has been pained, God has not disgraced the people of any period.[2171]

They purposed waging war against the prophets; they saw (that they had) bodies, and thought (them) men (like themselves).[2172]

In you are the moral qualities of those ancient peoples: how (then) is it you do not fear that you will be (in) the same (plight)?

Since all those marks are (found) in you, (and) since you are (one) of them, how will you escape?

The Story of Jūḥī[2173] *and the boy who was lamenting before his father's bier.*

A boy was bitterly lamenting and beating (his) head before his father's bier;

Exclaiming, "O father, to what place, pray, are they taking you to put you under the earth!

They are taking you to a narrow and wretched[2174] house, in which there is no carpet or mat.

(In it) neither lamp at night, nor bread in the day; neither scent nor sign of food (in it).

Neither is its door in good condition, nor is there any way to (its) roof; no neighbour too is there to be as an asylum (to you).

Your eyes which people kissed,—how will they be in a dark and wretched house?

A pitiless house, and a narrow place, in which neither face remains nor colour."

In this fashion he was reckoning up the qualities of the place, whilst he let fall[2175] tears of blood from his eyes.

Jūḥī said to his father, "O honoured (father), by Allāh! they are taking him to our house!"

The father said to Jūḥī, "Do not be a fool!". He rejoined, "O father, hear the indications.

These indications which he has given one by one apply[2176] without (any) lying or doubt to our house.

(In it) "there is no mat, nor lamp, nor food; its door is not in good condition, nor its court, nor its roof."[2177]

In this way the rebellious[2178] have a hundred marks upon themselves, but how can they see them?

The house of that heart which remains without Light from the Rays of the Sun of the divine Majesty

Is narrow and dark like the unbeliever's soul, (because it is) destitute of the blissful perception of the loving King.[2179]

Neither has the Light of the Sun[2180] shone into that heart, nor is there openness of area,[2181] nor opening of the door.[2182]

The tomb is better for you than such a heart;[2183] arise, I beg you, from the tomb, your heart.

You are alive, and born of the living, O brisk and joyous creature! are you not suffocated by this narrow tomb?[2184]

You are the Joseph of (your) time, and the sun of the sky; arise from this pit and dungeon, and show (your) face.[2185]

Your Jonah[2186] chafes[2187] in the fish's belly;[2188] there is no refuge for him but by celebrating the praises of God.[2189]

If he had not celebrated the praises of God, the fish's belly would have become his place of confinement and prison until (the day on which) "*They are raised.*"[2190]

Jonah escaped from the body of the fish by the praising of God.—What is the praising of God? It is the sign and vestige[2191] of the Day of "Am I not (your Lord)?"[2192]

But if you have forgotten the praise which your soul gave,[2193] hear the praises which the (divine) Fish celebrate.[2194]

Whoever has seen God is divine: whoever has seen that Sea is a Fish (in It).[2195]

This world is a sea,[2196] the body is a fish, and the spirit is Jonah veiled from the Light of the morning draught.[2197]

If it praise God it escapes from the fish, but if not, it is absorbed in it and disappears.[2198]

The spiritual Fish are plentiful in this sea;[2199] you do not see (them, though) they are flying round you.[2200]

Those Fish are in close connection with you; open (your) eyes in order that you may see them clearly.[2201]

If you do not clearly see the Fish, your ears have at any rate heard their praise of God.[2202]

To have patience to bear and abstain is the soul of your praises of God; have patience (therefore), for that is true praise of God.[2203]

No praise has so lofty a grade (as patience to bear and abstain); have patience, for "*Patience is the key to ease.*"

Patience is like the bridge, "Ṣirāṭ;" on the other side (is) paradise:[2204] with every beautiful one there is an ugly black slave.[2205]

So long as you flee from the black slave you cannot attain to union, because there is no separation between the black slave and the beauty.

How should you know the delight of patience to bear and abstain, O soft and delicate creature?—especially patience for the sake of that Beauty of Chigil?[2206]

A man's delight is in military expeditions for Islām and attack and retreat;[2207] a sensual wretch's delight is in sensual pleasures.

Neither his religion nor his litany is anything but sensual pleasures: his turn of thought carries him down to the lowest stage.

If he be exalted to the sky do not fear him, for he has acquired the knowledge (which may have given him high position) for the sake (only) of low gratification.[2208]

He urges his horse towards the lowest and worst part, although he shakes the bell towards the highest and best.[2209]

What fear is there of the flags of beggars,[2210] for those flags serve only to (procure them) a morsel of bread?

A boy is in fear of a certain corpulent person. The person says to him, "Do not fear me, O boy, for I am a hermaphrodite."

A big, corpulent person found a boy alone; the boy grew pale fearing the man might design him injury.

(The man, however), said, "Be easy in mind, my handsome (friend), for you can have the upper hand with me.

Although I am formidable looking object, know that I am a hermaphrodite; mount me as a camel, and drive me (as you will)."

(With) the form of man but a reality of this nature, outwardly a man but inwardly a cursed demon,[2211]—

You who are big as those of the tribe of 'Ād,[2212]—you resemble a drum which the wind beats with a branch.[2213]

A fox may give up his prey on account of a drum like a leather water-bag full of wind.[2214]

(But) when he sees no fatness in the drum, he says, "A pig is better than this empty leather bag."

Foxes are in awe of the sound of the drum; the wise man beats it so much to reduce it to silence.[2215]

The Story of an archer and of his fear of a horseman who was riding through a wood.

A horseman armed and most formidable-looking was riding through a wood on a noble steed.

A skilful archer[2216] saw him, (and) then through fear of him drew his bow,

In order to shoot an arrow. The horseman shouted to him, "I am weak, although my body is big.

Do not for a moment look at my size, for in the time of battle I am less than an old woman."

The archer said, "Get on! you did well to speak,[2217] for otherwise I should in my fear have shot an arrow[2218] at you."

There are many persons whom weapons of war have killed (through their holding) such a sword in (their) hand without (the support of) manliness.[2219]

If you assume the arms of heroes like Rustam,[2220] your life is lost when you are not fit for them.[2221]

Use (your) life as (your) shield, abandon the sword,[2222] my son; whoever is without head, saves (his) head from this King.[2223]

Your artifice and craft are those arms of yours:[2224] they both arise from you and they also attack your life.

Since you have derived no profit from these artifices, abandon artifice, and then felicity will come to you.[2225]

Since you have enjoyed no fruit from (your) arts,[2226] bid adieu to your arts, and seek the Lord of favours.

Since you receive no blessings from these sciences,[2227] make yourself a fool (as to such), and remove yourself from that which is inauspicious.

Like the angels say, "*We have no knowledge, O God, except that which You have taught us.*"[2228]

Story of the Bedouin and of his putting sand in a sack, and of a philosopher's chiding him.

A Bedouin had loaded a camel with two big sacks,—one, full of grain.[2229]

He (himself) was seated on the top of both the sacks, when a cavilling dealer in fluent words of wisdom[2230] began to ask him questions.

He asked him about his native country, and led him to talk, and in (the course of) such enquiries he displayed great eloquence and learning.[2231]

After that he asked him, "With what are both these sacks filled? tell me the truth of the case."

He answered, "In one of my sacks there is wheat; in the other, sand, not the food of men."

He asked (him), "Why did you load (the camel with) this sand?" He answered, "In order that the other sack should not be alone."

He rejoined, "Pour half the wheat of that sack into the other, like a sensible man,"[2732]

In order that the sacks may be lightened and the camel also relieved." He exclaimed, "Excellent! well said! O worthy and noble sage.

(With) thought so subtle and judgment so good, ('tis strange indeed you are) thus bare, on foot, and wearied!"

Feeling compassion for the sage, the good man resolved to mount him upon his camel.

(Then) again he said to him, "O sweet-spoken sage, describe a little also of your own circumstances.

(With) such intellect and ability as you have, tell me truly are you a Vazīr, or a King?"

He answered, "I am neither of these two, I am of the commonalty: look at my condition and at my clothes."

He asked (again), "How many camels have you? how many oxen?" He answered, "(I have) neither the former nor the latter; do not trouble me with questions."

(The Bedouin) said, "What goods have you at all events in (your) shop?" (The sage) replied, "Where have I a shop, and where a place?"

He said (again), "Then I will ask you about (your) money: how much money (have you)? for you are a solitary wanderer, and a giver of delightful counsel."[2733]

The alchemy of the copper of the world is with you;[2234] the pearl of your intellect and learning is layer upon layer."[2235]

(The sage) exclaimed, "By Allāh, O Arab chief, in all my possessions there is not the means of paying for the night's food.

Bare-footed and naked I run about. Whoever offers to give me a loaf,—there I go.

From (all) this wisdom, learning, and ability, I have nothing but empty thoughts and fancies[2236] and headache."

Then the Arab said to him, "Go far from me, that your unluckiness may not rain[2237] upon me.

Take away that unlucky wisdom of yours from me: your speech is unlucky for the people of the time.

Or go you in that direction, (and) I will hasten in this; or, if your road is forwards, I will go back.

That one of my sacks be (full of) wheat and the other of sand is better than these useless devices.[2238]

My foolishness is a most blessed foolishness, because my heart is rich and my soul is pious."[2239]

If you wish that the misery of alienation from God's grace be gone from you, strive that wisdom[2240] be lost to you:

A wisdom which is born of one's own nature and ideas; a wisdom devoid of the grace of the Light of the Majestic God.

Worldly wisdom[2241] is prolific in conjecture and doubt; religious wisdom[2242] bears (you) above the skies.

The keen-witted vile ones of these latter days [2243] have exalted themselves above the people of ancient times.[2244]

The learners of craft [2245] have tortured themselves (in study),[2246] and have learnt shams and wiles.[2247]

Patience to bear and abstain, the bestowal of gifts, self-denial, and liberality they have absolutely abandoned, though these (qualities) are the elixir of profit.

Thought is that which opens a way: the way is that on which a king comes forth: [2248]

The king is he who is king in himself, and becomes not king by treasures and army;

So that his kingship remains for ever, like the glory of the sovereignty of the Muḥammadan religion.

The miracles of Ibrāhīm son of Adham by the sea.

It is related of Ibrāhīm son of Adham [2249] that he rested on a journey by the sea.

That spiritual king [2250] was sewing his darvish robe, (when) a nobleman suddenly came to the place.

The nobleman had (formerly) been one of the Shaikh's servants; he recognised him and at once made humble obeisance.

He was bewildered at the Shaikh and at his darvish robe, (so) altered had become his manner of life and his physical appearance.

(He was bewildered and amazed) that he had abandoned so splendid a sovereignty, and had chosen this poverty—a difficult matter indeed to understand.[2251]

(He thought to himself), "He loses the sovereignty of the seven climes,[2252] (and) like a beggar plies a needle on a darvish robe."

The Shaikh became aware of his thought: a Shaikh is like a lion, (and) hearts are a forest.[2253]

He passes through hearts as hope and fear (do); (none of) the secrets of the world are concealed from him.

So watch (your) hearts, O unprofitable ones, in the presence of their Eminences, the masters of heart.[2254]

In the presence of the worldly respect is on the outside, for God veils the heart from them.[2255]

(But) before the masters of heart respect is on the inside, because their hearts penetrate into the secrets of hearts.[2256]

(But) you act in a contrary manner, (and) for the sake of office you come quietly (and respectfully) before the blind,[2257] and sit in the place for leaving shoes.[2258]

But you behave rudely in the presence of the clear-sighted;[2259] through that you have become fuel for the fire of sensuality.[2260]

Since you have not intelligence and the light of guidance, go on cleaning and brightening your face in honour of the blind.

"And in the presence of the clear-sighted rub impurities over your face:[2261] make yourself engaging in so fetid a state.

The Shaikh suddenly threw his needle into the sea, (and then) with a loud voice called for it.[2262]

(Immediately) hundreds of thousands of divine fish,[2263] each fish having a golden needle in its mouth,[2264]

Raised their heads from the sea of God, and said, "Take, O Shaikh, the needles of God."

(The Shaikh) turned his face towards (the nobleman), and said to him, "O lord, is the sovereignty of the heart [2365] better, or so mean a sovereignty as that (which I had)?"

This is an outer sign: [2366] this is nothing. Wait [2367] until you get to the inner and see.

From the garden they bring a branch to the city; [2368] how can they bring the gardens (themselves) to it?

Especially a Garden such that these heavens [2369] are (only) one leaf of it;—nay, that is the kernel, and this world is (only) as (its) shell.

(If) you are not able to advance to that Garden, seek more scent and dispel your cold, [2370]

In order that that scent may draw you to the Garden; that it may shew you the right way. [2371]

That it may give sight to your blind eyes; and make your heart the summit of Mount Sinai. [2372]

Joseph, the son of Jacob, the prophet, for (the purpose of affording) scent [2373] said, "*Throw (it) upon my father's face.*" [2374]

Aḥmad, in view of this scent, said in (his) preachings, "*The lustre and brightness of my eyes (is) always through prayer.*" [2375]

The five senses are joined together with one another, because all these five have sprung from one source. [2376]

The power of one becomes the power of (all) the rest: every one becomes the cup-bearer to the rest. [2377]

Seeing by the eyes increases love; love increases the energy of sight.

Energy (of sight) awakens every sense, and then a blissful perception of God is associated with the senses.[2278]

The beginning of the enlightenment of the Adept's senses by the Light which sees all mysteries.[2279]

When one sense in its progress throws off (its) bonds, (all) the remaining senses become changed.[2280]

When one sense sees things which are not perceptible to the outer sensitive faculties, the hidden and mysterious are made manifest to all the senses.

When one sheep of the flock springs over a brook, then all successively spring over to the same side.

Drive the sheep of your senses to pasture, and make them graze on "*The pasturage He has brought forth;*"[2281]

In order that they may graze on hyacinths and sweet basil; that they may find the rose-garden of spiritual truths.[2282]

Every sense of yours will be an apostle to the senses, and will draw (all) the senses to paradise.[2283]

Senses will commune with your senses without literal expression, tongue, or figurative expression.[2284]

For this literal expression is open to interpretations, and this doubt is the source of figurative constructions.[2285]

(But) that truth which is (conveyed) by actual vision is not susceptible of any interpretation.[2286]

When every sense is the slave of your (spiritual) sense the celestial spheres cannot escape you.[2287]

When there is any contention as to the proprietorship of the shell,—the shell is his to whom the kernel belongs.[2258]

When contention arises about a sack of straw,—look and see to whom the grain belongs.

Thus the skies are the shell, and spiritual light is the kernel, (because) the former is visible, the latter concealed. Do not be disturbed on this account (that I speak so of the skies).

The body is visible, and the spirit is concealed;[2259] the body is like a sleeve, the spirit is like the hand.

Again the intellect is more concealed than the spirit of life: (your) intelligence more rapidly apprehends the spirit of life.[2260]

You see a movement, (and) you know (consequently that) there is a living being; (but) this you do not know that it is a being full of intellect,

Until weighed and calculated movements are shown, and by wisdom (that living being) turns copper-like movements into gold.[2261]

From the acts of the hands' being suitably regulated (towards some end) you understand that there is intellect (there).

The spirit of inspiration is more concealed than the intellect, because it is a mystery:[2262] it is from that Origin.[2263]

The intellect of Aḥmad was not concealed from any one, but his spirit of prophecy was not understood by every soul.

But acts fitly directed (to some end) also pertain to the spirit of inspiration, (but) the intellect cannot understand them, because (that spirit) is too sacred and exalted.[2294]

Sometimes (the intellect) considers it insanity, sometimes (the intellect) is bewildered; because it depends upon its becoming it (in order to understand it).

(Even) as the intellect of Moses was troubled at seeing the acts of Khiẓr, though they were fitly regulated (towards a certain end).[2295]

His acts appeared unfit to Moses, because (Moses) was not in his condition.[2296]

When the intellect of Moses is helpless as to the mysterious,[2297] what is the intellect of a mouse, O honoured (friend)?[2298]

Servile imitative knowledge is a thing for sale; when it finds a customer[2299] it glows with satisfaction.

But God is the customer of true knowledge:[2300] its market is always brisk and flourishing.

(The possessor of it) is silent in his commercial transactions; customers are unlimited, for "*God purchases.*"[2301]

The angels were buyers of Adam's teaching; nor demon nor fairy was admitted to his teaching.[2302]

(He was) a teacher as enjoined by the words, "*Adam, inform them of the names* (of all things):" an explainer in detail of the secrets of God.[2303]

Such a person as is short-sighted, sunk in inconstancy and without stability.

I have called a mouse, because his place is in the ground :[2304] the ground is the mouse's place of living.

He knows paths, but under the ground: he cleaves the ground in every direction.[2305]

The soul of the mouse is nothing but a gnawer of morsels: they give an intellect to the mouse to the extent of his needs.

Because without need the All-powerful Lord gives nothing to any one.

If the earth had not been a requisite of the world (of mankind), the Lord of the worlds would in no wise have created it.

And if this earth which is in commotion had not been in need of mountains, (God) would not have created them in all their majesty.

And if there had not been also need of the celestial spheres, He would not have created the seven skies out of non-existence.

(And) except through need, how would the sun, the moon, and these stars have been visibly manifested?

Hence necessity is the lasso of existent things :[2306] God gives man instruments to the extent of his necessity.

Therefore quickly increase your need, O you who have some need, in order that the Sea of Beneficence[2307] may boil up in generosity.

These beggars on the road and every afflicted person display their needs to the people:

(Their) blindness, (their) palsy, (their) sickness, and pain, in order that men's compassion may be moved by these needs.

Does (any one) say at all, "Give me bread, O people, because I have property, stores, and food?"

God has not put eyes in the mole, because eyes are not needed by it for (the gaining of) a subsistence.[2308]

It can live without eyes and sight: it is independent of eyes in the moist earth.

It comes out of the earth for nothing but theft; and then the Creator will purify it from its theft.[2309]

Afterwards it will find wings and become a bird; and like the angels it will fly towards the sky.

Every moment in the garden of thanksgiving to God it will, like the nightingale, utter a hundred notes:

Singing, "O You Who have delivered me from an ugly quality! O You Who have made a hell paradise!"

You put light in a morsel of fat.[2310] You give hearing, O You Who are independent of all, to a bone.[2311]

What relationship is there between those mental acts and body? What relationship is there between the comprehension of things and names?[2312]

The expression is like a nest, and the meaning is a bird;[2313] the body is a channel, and the soul is the flowing water.[2314]

It is a moving thing, and you say it is stationary; it is a thing which runs, and you say it is fixed in one place.[2315]

Although you do not see the flowing of the water by means of breaks (in it),—what are these sticks and straws every now and again upon it?[2316]

Your sticks and straws are the different forms of thought: every now and again (these) virgin forms come on.

The face of the water, the stream of the rational soul,[2317] in its movements is not without sightly or unsightly sticks and straws.[2318]

Shells on the face of this flowing water rush from the fruits of the Mystic Garden.[2319]

Seek the kernels of the shells *within* the water, because the water comes from the Garden to the channel.[2320]

If you do not see the flowing of the water of life,[2321] look at this floating along of plants in the stream.[2322]

When the water becomes fuller in its flow, the shells, the images, pass along it more rapidly.[2323]

When this stream gets to flow extremely rapidly, no care (or trouble about anything) rests in the minds of the Adepts.[2324]

When (the stream) has become extremely full and rapid, then there is no room in it for anything but the water.[2325]

A stranger reproaches a Shaikh, and the Shaikh's disciple answers him.

A certain person accused a Shaikh, saying that he was wicked and not on the way of salvation ;

That he was a wine-drinker, a hypocrite, and a depraved man ;—how should he be a helper to his disciples ?

One (of the Shaikh's disciples) said to him, "Observe propriety ; so evil a thought of the great is no small (matter).

Far from him and from his attributes that such a torrent[2326] should disturb his purity and holy calm!

Do not thus slander people of God, for this is (only) your own fancy; change your ideas and feelings.[2327]

It is not (as you say); and if it were, O groveller,[2328] what fear has the Red Sea of any impurity?

He is not less than the two jars,[2329] or a small reservoir,[2330] that a drop should be able to impair (his purity).[2331]

The fire is not injurious to Abraham; but anyone who is like Nimrod,—say to him, 'Fear it.'" [2332]

Nimrod is the carnal soul (of the carnal man), and the Friend (Abraham) is the intellect and spirit (of the spiritual man):[2333] the spirit is possessed of actual vision, the carnal soul requires proof and guidance.

This guidance to the road is for the traveller who at every moment is lost in the desert.[2334]

Those who have attained to Union have nothing but observation and illumination;[2335] they are independent of guidance and of the road.

If the man who has attained to Union speak of some guidance, he speaks (of it) for the understanding of those who occupy themselves with discussion and controversy.[2336]

For a little child a father makes nonsensical sounds,[2337] though his intellect may be able to measure the world.

The learning of the master is not debased by his saying, "The letter 'alif' has nothing." [2338]

For the teaching of a child of limited speech[2339] it is necessary to put off one's normal mode of speaking.[2340]

It is necessary to adopt his mode of speaking,[2342] in order that he may acquire knowledge and art from you.

So, all the people are like children to the Pír; this (fact) is most important to him when he gives counsel.[2343]

(The disciple) said (to the irreverent man), "Go! do not throw yourself upon a sharp sword; do not, I warn you, contend with a King, a Sultan.

If a tank of water try to vie with the sea, it will tear itself up from the root of (its) existence.

He is not a sea which has any shore or limit,—(a sea) to be disturbed by the pollutions (you ascribe to him).

Know that impiety has its limit and measure; but the Shaikh and the light of the Shaikh have no boundary."[2343]

Before the infinite everything which is finite is nothing: *everything except the Face of God is transitory.*

Disbelief and faith do not exist there where (the Shaikh) is, because he is the kernel, and those two are only colour and shell.[2344]

These transitory things are the veil of that Face, like a light hidden beneath a basin.[2345]

Thus, the cover, this body, is the veil of that mystery: before that mystery this cover, the body, is an infidel.[2346]

Who is the infidel? He who is ignorant of the Faith of the Shaikh.[2347] Who is the dead man? He who is ignorant of the life of the Shaikh.[2348]

Life is naught but knowledge in the time of trial;[2349] he whose knowledge is fuller, his life is fuller.

Our life is fuller than the life of the lower animals. For what (reason)? Because it has fuller knowledge.

Hence the life of the angels is fuller than our life, because they are free from the common sense.[2350]

But the life of the lords of heart is (still) fuller;[2351] discard astonishment!

For that reason Adam was worshipped by them; his life was fuller than their existence.

For indeed to command a superior being to worship an inferior were not a fit thing.

How should the justice and goodness of the Omnipotent approve of a rose's bowing down before a thorn?

When the life has become superabundant, and has passed beyond the utmost limit,[2352] the life of all things becomes submissive to it:[2353]

(That of) bird, and fish, and fairy, and man;—because it is exceeding (in all divine knowledge), and they are deficient.

The fish make needles for the darvish robe of him possessed of it; the threads follow the needles.[2354]

The remainder of the Story of Ibrāhīm the son of Adham on the sea-shore.

When that nobleman saw the influence of the Shaikh's command, a state of ecstasy came upon him at the coming of the fish.

He said (to himself), "Those fish have knowledge of the Pírs!—Out on him who is rejected from the Court![2355]

Fish with knowledge of the Pīr, and we far (from him)! We miserably excluded from this felicity, and they happy (in it)!"

He prostrated himself before Ibrāhīm, and departed weeping and desolate; he went mad through love of God's favour vouchsafed (to the Shaikh).

"Then, in what are you engaged, you whose face is unwashed?[2356] With whom are you in contention, and of whom are you envious?

You are playing with a lion's tail; you are making a raid against the angels.

Why do you call unalloyed good evil? Beware of thinking such abasement exaltation![2357]

What is evil? The needy, base copper.[2358] Who is the Shaikh? Limitless alchemy.[2359]

Though copper may not become a recipient (of good) from the alchemy, (still) the alchemy never becomes copper through the copper.[2360]

What is evil? It is a destructive, fiery rebel (against God). Who is the Shaikh? He is water flowing from the Sea of Eternity.[2361]

Fire is always made to fear water. When has water ever feared being set on fire?[2362]

You look for faults on the face of the moon; you gather dry sticks in a paradise.[2363]

If you enter paradise, O seeker of dry sticks, you will find no dry sticks there except yourself.

You cover a sun with a piece of clay; you seek flaws in a perfect full moon.

A sun[2364] which shines in the world,—how should it be hidden for the sake of a bat?" [2365]

Faults are faults by the repudiation of Pīrs.[2366] Mysteries are mysteries through their jealousy.[2367]

If you are distant (from them) accompany them at least with (your) respect; be ready and active in regret (for your alienation);

In order that a breeze may reach you from that road. Why through (your) envy do you shut off the water of mercy? [2368]

Although you are far, still at a distance be conciliatory: [2369] "*Wherever you be, turn your faces (in the direction of it).*" [2370]

When an ass through over-haste[2371] falls into the mud,[2372] it moves continuously with the intention of rising.

It does not make the place level to stay (there); it knows that that is not (its) place of living.

Your understanding has been less than the ass's understanding, for your heart has not risen from this mud.

You interpret (some passage in the holy Law) as a sanction[2373] (for you to remain) in the mud, since you do not wish to tear your heart from it.

And you say, "This is lawful for me; I am forced by necessity. God in His kindness will not call a helpless person to account."

He has indeed called you to account, but like a blind hyena you do not in your self-delusion see this calling to account.

(The hunters) say, "The hyena is not in this place; seek it outside for it is not in the cave." [2374]

As they say this they bind it, even as it is saying to itself, "They do not know of me;

(For) if this enemy knew of me, why should he have called out, 'Where is the hyena?'"

A certain person claims that God will not call him to account for sin, and Shu'aib[2375]*—On him be peace!—answers him.*

A certain person in the time of Shu'aib said, "God has seen many a sin from me.

How many sins and offences has He seen from me! and (yet) in (His) kindness God does not call me to account."

In answer to him God most High through way inscrutable spoke lucidly to Shu'aib's ear,

(Enjoining him to say), "You have said, 'How many sins have I committed! and (yet) God in (His) kindness has not called me to account for (my) offences.'

You say the contrary and reverse (of what is true), O fool! you who have left the road and taken to the desert.

How often, how often do I call you to account, and you are unaware of it! You have remained from head to foot in chains.

Your rust, coat upon coat, O black pot, has ruined the face of your heart.

Rust upon rust has collected on your heart, so that it has become blind to (spiritual) secrets.

If such soot should come into contact with a new pot, though it were but a grain the effect of it would show.

Because everything is made clear by (its) opposite: upon the white that black is an undisguised mark of disgrace.

(But) when the pot has become black, then who can henceforth see the effect of (additional) soot on it very soon?

The blacksmith who is a negro—the soot is identical in colour with his face.[3276]

The Greek[3277] who practises the blacksmith's art—his face becomes party-coloured through getting sooty.

Hence he will soon know the effect of sin, (and) will therefore soon lament and say 'O God!'

(But) when he persists and makes evil (his) practice, (when) he casts dust into the eyes of reflection,[3278]

He will no more think of repentance; that sin will become sweet to his heart, until (at last) he becomes an infidel.[3279]

That repentance, and that invoking of the Lord[3280] have left him; rust five coats (thick) has collected on the mirror[3281] (of his heart).

Rust has begun to eat his iron; rust has begun to diminish its lustre.[3282]

When you write upon white paper, that writing may be read on inspection.

When you write writing on the top of that which has been written, it is not understood; the reading of it is erroneous.

For that black has fallen upon black, (and) both writings have become obscure, and afford no meaning.

And if you write a third time upon the top of it, you make it very black, like the infidel's soul.[3283]

Then what help is there except the asylum afforded by the Helper, (God)? (The slave's) despair is copper, and (God's) favour [2384] is the alchemy (which transmutes it into gold).

Lay your despair before Him, in order that you may escape from a remediless trouble."

When Shu'aib had repeated these subtle truths to him, from such spiritual breathings [2385] roses blossomed in his heart.

His soul heard the inspiration from Heaven, (but still) he said, "If he has called me to account, where is a sign (of it)?"

Shu'aib exclaimed, "O Lord, he meets me with objections, and seeks signs of that calling to account!"

(God) said, "I am one who veils; I will not expose his secrets, (nor give) aught but a hint as a trial for him.[2386]

One sign of my calling him to account is that (although) he engage in acts of devotion such as fasting, and supplication,[2387]

Prayer, almsgiving, and other (duties), yet he has not an atom of spiritual appreciation,

He performs sublime acts of devotion and deeds, but he has not an atom of spiritual savour."

There must be spiritual appreciation in order that acts of devotion may bear fruit; [2388] there must be a kernel in order that the grain may produce a tree.

How can a grain without a kernel become a plant? A form without life and soul is nothing but an (empty) fancy.

The rest of the Story of the stranger's reproaching the Shaikh.

That malignant man went on jabbering nonsense about the Shaikh: the malignant and envious man has always a perverted intellect.[2389]

He said, "I have seen him in a convivial assembly; he is one devoid and destitute of piety.

And if you do not believe it, come to-night, that you may clearly see the immorality of your Shaikh."

At night he took him to a window, (and) said, "Behold a fine performance of immorality and jollity!

See (his) hypocrisy in the day and (his) immorality at night:—in the day like Mustafā, at night Bū Lahab.[2390]

In the day his name 'Abdu'llāh,[2391] at night—God protect us!—with a wine-cup in his hand!"

(The disciple) saw a flask full (of wine) in the Pīr's hand. He said, "O Shaikh, is there even deceit in you?

Did you not say that the demon speedily pours pollution[2392] into the wine-cup?"

He answered, "They have filled my cup so full[2393] that there is no room in it for a single rue-seed.

See! is there room at all here for a single atom? A self-deluded person has wrongly understood this matter.[2394]

This is not the cup nor the wine which it seems:[2395] take this as impossible[2396] in the Shaikh who sees (all) mysteries.

The wine-cup is the being of the Shaikh, O simpleton, in which there is no room for the demon's pollution;

(For) he is full, brimful, of the Light of God: he has annulled the cup, (his) body, and he is absolute Light.[2397]

If the light of the sun fall upon anything unclean, it is (still) the same light; it suffers no impurity."[2398]

The Shaikh continued, "This is really not a cup nor wine; here, come down, unbeliever, and look at it."

(The unbeliever) came, and saw that it was choice honey;[2399] that miserable enemy became blind.

The Pír then said to his disciple, "Go and seek some wine for me, O Prince;

For I have a pain; I am forced by necessity:[2400] through the pain, I have passed (even) beyond (the condition of) extreme hunger.[2401]

In a case of necessity every canonically unclean thing is clean;—be the dust of curses on the head of the disapprover!"[2402]

The disciple went round about the wine-vaults, and for the Shaikh tasted of every jar.

In all the wine-vaults he saw no wine; the wine-jars had become full of honey.

He said, "O topers, what state of affairs, what business is this? I see no wine in any jar."

All the topers came to the Shaikh; tearfully they beat (their) heads with (their) hands.

(They said), "O glorious Shaikh, you have been to the tavern; all the wines through your visit have become honey.

You have changed the wine from impurity (to purity). Change also our souls from (their) impurity."

If the world should become full, brimful, of blood, how should God's slave drink aught but that which is lawful?[2408]

'Ā'isha[2404]*—May God be pleased with her!—says to Muṣṭafā—On him be peace!—"You pray in any place without oratory.*[2405] *How is it?"*

'Ā'isha said one day to the Prophet, "O apostle of God, you (who are) manifest and hidden,[2406]

Whatever place you find, (there) you pray, (though) the impure and vile go about in that house;

Though you know that any dirty child makes every place he goes to unclean."[2407]

The Prophet said, "Know that for the saintly[2408] God turns the impure into the pure.

Hence, the goodness of God purifies the place where I worship (even) up to the seventh heaven."

Be warned, be warned, I say, and abandon envy of the saintly,[2409] or else you will become a devil in the world.

Because if (the saint) take poison it becomes honey, but you, if you eat honey it is poison (to you).

(And) because he has become transformed, and his action has been transformed: he has become the graciousness (of God), and his fire has become naught but the Light (of God).[2410]

The power of God was (manifested) in the swifts, for otherwise how could a small bird kill an elephant?[2411]

A number of insignificant little birds routed a whole army, so that you may know that that might is from God.[2413]

And if in this particular you have any difficulty, go and read the Chapter of the Masters of the Elephants.[2413]

But if you contend or claim equality with (the saint), consider me an infidel if you will save your head from him.[2414]

A mouse draws the leading rein of a camel, and gets conceited.

A little mouse seized in its claws the leading rein of a camel and in its conceit moved on (with it).

From the readiness with which the camel set off with it, the mouse was deluded into thinking itself a mighty creature.

The mouse's thought was reflected upon the camel;[2415] it said (to itself), "I will show you (something soon); good luck to you!"[2416]

(And so) till (the mouse) came to the bank of a big river, at which the mighty elephant would have felt powerless.

The mouse stopped there and remained helpless. The camel said, "O my companion of the hills and plains,

What is this stopping? Why this perturbation? Step on valiantly (and) enter the water.

You are my road-guide and leader; do not stop midway and remain motionless."

The mouse replied, "This is a great and deep river; I am afraid, O companion, of being drowned."

The camel said, "Let me see the extent of the water." (Then) he speedily put his feet into it.

He said, "The water is (only) up to the knees, stupid mouse; why did you become perturbed, and lose your reason?"

(The mouse) replied, "It is an ant to you, but a dragon to me, for there are differences in (the heights of) knees.

If, O accomplished being, it is only up to your knees, it is a hundred ells [2417] above the crown of my head."

(The camel) said, "Do not another time be (so) bold, so that your body and soul may not be burnt by these sparks.[2418]

Vie, you, with mice like yourself; there can be no business between a mouse and a camel."

(The mouse) said, "I repent. For the sake of God help me over this perilous water."

The camel felt compassion and said, "Come; jump up, and sit upon my saddle.

This passing over has been granted to me; I could help over hundreds of thousands like you."

Since *you* are not a prophet, follow the road (after him who is one), in order that some day you may get from the pit (of your carnal nature) to the high place (of the Shaikh).[2419]

Be you a subject since you are not a Sultan; [2420] do not try to navigate since you are not a Captain.[2421]

When you are not a perfect (master) do not take a shop by yourself alone. Submit to be kneaded, in order that you may become paste.[2422]

Hear (the command), "*Listen in silence*,"[2423] and be silent: since you have not become the tongue of God, be ears.[2424]

But if you speak, speak in the form of interrogation:[2425] speak with Kings of kings as a humble suppliant.[2426]

The beginning of pride and hatred is from worldly desire;[2427] the stability of your worldly desire comes from habit and custom.

When your evil quality has become strengthened by habit, you get angry with the person who restrains you.

When you have become a clay-eater, every one who restrains you from the clay is (in your opinion) an enemy to you.

Since idolaters are devoted to (their) idols, they are inimical to those who impede the way to them.[2428]

Since Satan had got accustomed to leadership,[2429] he, in his folly, thought Adam despicable.[2430]

(He said), "Is there any other leader better than I, that he should be worshipped by a person like me"?

Leadership is poison except to that spirit which from the beginning has been a receptacle of the antidote.[2431]

If the mountain be full of serpents, have no fear, for inside it abounds in the antidote.[2432]

Since you are always thinking of leadership and superiority, whoever mortifies and checks you is an inveterate enemy.

When a person[2433] says anything opposed to your habitual feeling, great hatred arises in your heart against him:

(You say), "He is tearing me up from my (very) nature; he is making me a pupil and a dependent."

If an evil disposition were not established, how should a fire-temple blaze up through opposition?[2434]

He treats the opposer with a measure of civility: he tries to find a place for himself in his heart.[2435]

(But his civility is feigned), since (his) evil disposition has become confirmed: the ant,[2436] his worldly desires, has through habit become like a serpent.

Kill the serpent, (your) worldly desires, in suffering,[2437] for otherwise, behold, your serpent will become a dragon.

But everyone considers his serpent an ant; seek you knowledge of yourself from the Ṣūfī guide.[2438]

Until copper becomes gold it does not know that it was copper: until the heart becomes king it does not know that it was a bankrupt.[2439]

Be submissive like copper to the alchemy: suffer tyranny, O heart, from the heart-ensnarer.[2440]

Who is the heart-ensnarer? Know well it is the person of heart,[2441] who, like day and night, springs from the world.[2442]

Do not find fault with the slave of God: do not accuse a King of theft.[2443]

The miracles of a certain darvish who in a vessel was suspected of theft.

There was a darvish (embarked) in a vessel; he had made a cushion of the materials of fortitude.[2444]

A purse of gold was lost (whilst) he was asleep. They searched all the people, and (the owner) pointed him out also;

Saying, "Let us also search this faqīr." (So) the owner of the money in his trouble awakened him.

(He said to him), "A purse has been lost in this vessel; we have searched all the people, and you (also) cannot escape (search).

Take off your robe, strip yourself of it, in order that the people's suspicions may be detached from you."

He exclaimed, "O Lord, the vile have suspected Your slave; issue Your command."

When the darvish's heart was pained by that (suspicion), immediately on every side hundreds of thousands of fish

Raised their heads out of the deep water, each one with a noble pearl in its mouth:

Every pearl the revenue of a kingdom; (and they signified) that these were from God: there was no joint-ownership in them.[2445]

(The darvish) threw a number of the pearls upon the vessel, and sprang away; he made the air his throne and sat (upon it).

Comfortably sitting cross-legged like a king upon his throne he (sailed) upon the heights, whilst the vessel moved before him.

He said, "Go! be the vessel yours, and God, mine, so that a beggar thief may not be with you.

Let us see whose will be the loss from this separation! I am happy united with God and apart from the people.

Neither does He suspect me of theft, nor does He give my leading rein to (the hands of) a calumniator."

The people of the vessel cried out (to him), "Great Prince, for what (reason) have they given you so exalted a position?"

He answered, "For suspecting faqīrs, and for vexing God because of an insignificant thing.[2446]

Nay, God forbid! (it was) rather for honouring Kings:[2447] for not being suspicious of faqīrs.

Those subtle faqīrs of sweet breath,[2448] in honour of (one of) whom was delivered the Chapter "'Abasa.'"[2449]

The position of faqīr is not because of entanglement, but rather from the fact that besides God there is nothing.[2450]

How should I suspect those whom God has made the custodians of the treasury of the seventh heaven?[2451]

The carnal soul is to be suspected, not the noble intellect; the senses are to be suspected, not the subtle Light.[2452]

The carnal soul is a sophist, strike it;[2453] for striking is good for it, not reasoning with it.

It sees a miracle and then rejoices;[2454] (but) afterwards it says it was (only) a vision.

But if the sight of that marvel had been true (sight), how should it not be fixed day and night in the eyes?[2455]

It *is* fixed in the eyes of the pure, but it is not associated with the eyes of the brutes;[2456]

Because the marvel is ashamed of and disdains the senses: how should a peacock rest in a narrow pit?

Beware lest you call me a verbose speaker; I say (but) one out of a hundred, and that (one is) even (fine) as a hair.[2457]

Some Ṣūfīs vilify a certain Ṣūfī, accusing him of speaking too much before the Shaikh.

Some Ṣūfīs vilified a certain Ṣūfī, (and) having come before the Shaikh of the monastery,

They said to him, "Exact justice for our souls from this Ṣūfī, O chief."

He asked, "Pray, O Ṣūfīs, what is the complaint?" They replied, "This Ṣūfī has three unpleasant habits:

In speech he is verbose like a (jangling) bell; in eating he eats more than twenty persons;

And when he sleeps he is like the Companions of the Cave."[2458] The Ṣūfīs made much outcry before the Shaikh.[2459]

The Shaikh turned his face towards that faqīr, and said (to him), "In every circumstance which may be, take the mean.[2460]

In a Tradition (it is said), '*The best part of things is the middle of them*:'[2461] the (four) humours are salutary (to the body) through a happy mean.[2462]

If one humour by some accident exceed (its normal measure) illness comes upon people.[2463]

Do not exceed your associate in qualities, for that at last will bring separation.

The speech of Moses was moderate, but still it exceeded the speech of (his) good friend.[2464]

That excess was as opposition to Khiẓr, (and the latter) said, 'Go! you are verbose, *this is separation* (between us).'"

O Moses,[2465] you are verbose; get away! or else be dumb and blind[2466] (when) with me.

But if you do not go, but sit (with me) in contention, you have in reality gone, and are sundered from me.[2467]

When in prayer you suddenly suffer some canonical impurity, (the theologian) would tell you to go and hasten to purify yourself.[2468]

And if you do not go, you become idly busy; your prayers are indeed invalid, sit down, O you astray.[2469]

Go to those who are your fellows: who love and thirst for your words.

Watchmen are useful to sleepers, but fish have no need of watchmen.[2470]

Those who wear garments have an eye to the bleacher, (but) Revelation is the adornment of the soul of the naked.[2471]

Either retire apart from the naked, or be like them independent of garments.[2472]

And if you cannot be entirely bare, diminish your garments, so that you may follow a middle path.[2473]

The faqīr excuses himself to the Shaikh.

Then the faqīr told the Shaikh the state of the case; he coupled (his) excuses with this duty.[2474]

To every question of the Shaikh he gave an answer,—good and just like the answers of Khiẓr.

Those answers, (I mean), to the questions of the Interlocutor (of God),[2475] which Khiẓr set forth to him (inspired) by the Lord, the Knower.

(Which were such that) the difficulties (of Moses) were solved in a manner which defies description: to every difficulty of his he gave the key.

The faqīr also inherited from Khiẓr,[2476] (and) he set his mind to answering the Shaikh.

He said, "Although (to follow) the middle way is wise, still the middle way is also of a relative nature.

The water of a stream is slight as regards a camel, but to a mouse it is like a sea.

He whose allowance[2477] is four loaves,—if he eat two or three, that is the middle way.

But if he eat all the four it is far from the middle way: he is a captive to greed like a duck.

Whoever has an appetite for ten loaves and eats only six,—know that that is the middle way.

When I have an appetite for fifty loaves, and you for (only) six round cakes, we are not of the same capacity.[2478]

You may be wearied by ten acts of prayer;[2479] and I may not get faint[2480] with five hundred.

One person goes bare-foot to the Ka'ba, and another faints (on going) as far as the mosque.

One person in (his) unselfish and reckless devotion sacrifices his life, and another is in the agonies of death at giving a loaf.[2481]

This middle is referable to the finite, because (the finite) has a beginning and an end.

A beginning and an end are requisite in order that a middle or mean may be imagined between them.

Since the infinite has not two ends, how can a middle be referable to it?

No one has been able to show a beginning or end in it. God has said, '*If the sea were ink for it.*' [2482]

If the seven seas in (their) entirety should become ink, there would be no hope of an exhaustive description.[2483]

If the gardens and forests should altogether become pens, neither much nor little could be (written) of these words.[2484]

All that ink, all those pens come to an end, whilst these innumerable words last for ever.[2485]

Sometimes my state resembles sleep: one who is astray would think it sleep.[2486]

Know that my heart is awake (though) my eyes are (shut as if I were) asleep. Know that my form though apparently idle is at work.

The Prophet has said, '*My eyes sleep, (but) my heart does not sleep (oblivious) of the Lord of the creatures.*' [2487]

Your eyes, (O vilifier), are awake, and your heart is buried in sleep; my eyes are (closed) in (apparent) sleep, (but) my heart is (absorbed) in God's gifts of grace.

My heart has five senses different (from the external senses): [2488] both worlds [2489] are the theatre of the senses of the heart.

Do not look at me from your (position of) weakness: (that which is) night to you,—that same night is broad day to me.[2490]

(That which is) a prison to you,—that prison is like a garden to me; my (apparent) rest is the essence of occupation.[2491]

Your feet are in the mud; the mud has become roses for me;[2492] you have mourning; I have entertainments and music.[2493]

I am (apparently) on earth (and) dwelling with you in a place, but (in reality) like Saturn I move over the seventh sphere.[2494]

I am not a companion of yours, it is my shadow (which is with you):[2495] my position is higher than thought (can conceive);

Because I have passed beyond thought: I have become outside of (the circle of) those who think.[2496]

I am ruler over thought, (and) not ruled by it, because the builder is ruler over the building.[2497]

All people are in subjection to thought; for that reason they are heart-sore and afflicted.[2498]

(Sometimes) of set purpose I give myself to thought;[2499] but when I wish I spring up from among those (governed by it).

I am like a bird of the highest heights, (and) thought is a fly; how can a fly have any power over me?

(Sometimes) of set purpose I descend from the exalted heights, in order that those whose position is low[2500] may associate with me.

When I become wearied of the lower attributes,[2501] I fly up like '*the birds which extend their wings.*'[2502]

My wings have grown even out of my own nature; I do not stick on the two wings with paste.[2503]

The wings of Ja'far, the Flier,[2504] are permanent; the wings of Ja'far, the Impostor,[2505] are adventitious and temporary.

This is an empty claim in the opinion of him who has not tasted,[2506] but it is a reality in the view of dwellers on the horizon.[2507]

This is a boast and an empty claim in the eyes of the raven:[2508] the fly does not distinguish between an empty and a full cooking vessel.[2509]

When in you food becomes pearls, do not abstain, (but) eat as much as you can." [2510]

The Shaikh[2511] one day in order to dispel the evil opinion (of the vilifiers) vomited in a basin, (and) the basin became full of pearls.

The clear-sighted Pīr, on account of the want of intellect of the men, turned spiritual into sensible pearls.

When in (your) stomach that which is pure (and lawful) becomes impure, put a lock upon your throat and conceal the key.[2512]

He in whom food becomes the light of glory,[2513]—let him eat whatever he will; it is lawful for him.

Speaks of claims the very nature of which is a witness to the truth of them.

If you are an intimate of my soul, (you will know that) my words, which rest upon reality and truth, are no empty claim.[2514]

If at midnight I say, "I am near you; nay, fear not the night, for I am your relative;"

These two claims are to you real and true, since you recognize your relative's voice.

(My assertions of) vicinity and relationship were two claims, but both were reality and truth to good comprehension.

The vicinity of the voice bears testimony for such that these words spring from a friend near.

Also, the taste of the relative's voice is a witness to the truth of that dear relative's (assertion of relationship).

(But) again, the uninspired fool who in his ignorance knows not the voice of stranger from relative,—

To him the words of that person are a mere claim: his ignorance is the source of his disbelief.

(But) to the keen man in whose heart are the lights (of intellect and spirituality), the very voice itself bears actually in it the truth (and justice of the claim).[2515]

(As another illustration)—if one who speaks Arabic says in Arabic, "I know the language of the Arabs,"

The very fact of his speaking in Arabic bears in itself the truth (of his assertion), although the assertion that he speaks Arabic is (only) a claim.

Or (again, if) a writer writes upon a piece of paper, "I am a writer and a reader, a most talented individual,".

This (assertion in) writing although it is itself a (mere) claim, still the (fact of the) writing is a witness to the truth (of the claim).

Or (again), a Ṣūfī may say (to you), "You saw last night when asleep a person with a prayer-carpet on his shoulders.

I was that person, and that which I said to you in description of spiritual vision in (your) sleep and dream,—

Pay attention to it and put it like a ear-ring in (your) ears: make those words the leader of your intellect."

When you remember that dream, these words are (as) a new miracle (to you) and (as) old gold.

Although this appears (to be) a claim, still the soul of the dreamer assents (to the truth of it).[2516]

Hence, since wisdom is the stray camel of the true believer,[2517] from whomever he hears it he knows (the truth of it) for certain.

But when he actually finds himself before it, how can there be any doubt, how can he make any mistake?[2518]

When you say to a thirsty person, "Hasten! there is water in the cup; take the water quickly;"

Will the thirsty person say at all, "This is a (mere) pretence; go, pretender, depart from me;

Or else shew some evidence and proof that this is water,[2519] and of that water which flows from a visible source."

Or should a mother cry to her suckling babe, "Come; I am your mother, pay attention, my child!"

Would the babe say, "Bring proof of it, mother, so that I may take to your milk."

To the heart of every nation which has a blissful perception of God, the face and voice of the prophet are (as) a miracle (wrought by God).

When from without the prophet utters a cry, from within, the soul of the nation prostrates itself in devotion.[2520]

For the ear of the soul has (never) in the world heard from any one (else) his kind of cry.

That alien through (its) spiritual discernment of the rare and wondrous voice hears from the tongue of God the words, "*Verily I am near.*" [2571]

John (the Baptist)—On him be peace!—in (his) mother's womb inclines in worship before Jesus—On him be peace!

The mother of John before giving birth to him said in private to Mary,

"I have found for certain that you will give birth to a King, who will be a Lord of Constancy, a wise Apostle.[2572]

When I have happened to be opposite to you, my unborn child at once has inclined in worship.

This embrio inclined in worship before that embrio, so that pain affected my body through its inclination."

Mary said, "I also have perceived within myself an inclination on the part of the infant in (my) womb."

A difficulty is advanced as to this Story.

Fools say, "Cancel this Story, because it is an untruth and an error;

Since Mary at the time of her delivery was far both from strangers and from relatives;—

Until that woman of persuasive eloquence was delivered without the town,[2573] she really did not enter it.

When she had given birth to him she then took him up in her arms and carried him to her kindred.

Where did the mother of John see her to speak these words to her as to the (supposed) occurrence"?

Answer to the difficulty.

Let (the caviller) know this, that to the man of mind [2524] that which is absent as to space is present.

The mother of John when far from the eyes of Mary might be present to her (spiritual) vision.

With closed eyes she might see a friend when she has made a lattice of the body.[2525]

And if she saw her neither without nor in her own mind,[2526] pay attention, simpleton, to the spirit of the Story; [2527]

(And be) not like him who heard some stories, and like "shīn" stuck to the "letter" of them; [2528]

And said, "How should Kalīla ungifted with language hear words from Damna who was not endowed with the power of expression? [2529]

And (even) if they knew each other's mode of speech, how could man understand that inarticulate utterance?

How between the lion and the ox could Damna have been a messenger and deceived them both?

How could the noble and intelligent ox have been the Vazīr of the lion? How (too) could elephants have been frightened at the reflection of the moon?

This (book of) Kalīla and Damna is nothing but imposition, for how indeed should a stork contend with a crow?" [2530]

O my brother, the story is like a measure; the spirit in it is like the grain.

The man of intellect takes the grain, the spirit; he does not pay attention to the measure though it be taken away.

Observe what passes between the nightingale and the rose, although in their case no (actual) speech is apparent.[2531]

Speaking with the tongue of the condition, and the understanding of it.

Observe also what passes between the candle and the moth, and select the spirit (of it), dear friend.

Although there is not any (actual) speech, there is the spirit of speech; so come, fly high, and do not like the owl fly low.[2532]

(Some one) says in chess, "This is the rook's house."[2533] (A fool) says, "From where did the house come into its possession?

Did it buy the house, or did it inherit it?"—Happy is he who hastens to the spirit (of things)!

A grammarian says, "*Zaid struck 'Amrw.*"[2534] (One ignorant of grammar) says, "Why did he punish him without any offence (on his part)?

What was 'Amrw's offence that that unreasonable Zaid struck him when guiltless like a slave?"

(The grammarian) answers, "This (phrase) is (merely) the vehicle of the object to be conveyed:[2535] take the wheat, for the measure is to be disregarded.

Zaid and 'Amrw are devised to shew the case endings; although (the assertion) is untrue, make your account with (the lesson of) the case endings."

He exclaims, "Nay, I know not (of) that; why did Zaid strike 'Amrw without offence or fault (on his part)?"

The grammarian is reduced to making up a jest, and says, "'Amrw has stolen a superfluous 'w.'

Zaid became aware (of this) and struck the stealer of it: since ('Amrw thus) transgresses the restrictive ordinance of divine Law, the punishment enjoined by that Law befits him."

The acceptance of the absurd and false by foolish people.

(The fool) says, "Ah! this is the truth! this I heartily accept."—(Nor is this strange, for) to the perverse the wrong and false appear the right and true.

If you say to a squint-eyed person, "The moon is one," he will say to you, "O friend, there is doubt about the unity (you assert)." [2536]

And if a person, laughing at him, say, "There are two," he deems (it) true. This is the fit treatment of a perverse person.[2537]

Lies (naturally) gather round those who are lies incarnate: (the Text), "*Impure women for impure men*," has shone resplendent.[2538]

For the spiritual there is the open plain (of the divine life), but for the blind in heart there is the stumbling-block of the stony places (of error).[2539]

Describes how a King seeks a tree with fruit such that whoever eats of it never dies.

A certain sage (once) narrated as a legend that in India there was a tree (of such a nature)

That whoever took and eat of its fruit would neither grow old nor ever die.

A certain King heard this from a truthful person, (and) became enamoured of the tree and its fruit.

From the kingly court[3540] he sent an intelligent courier to India to make search (for the tree).

For years the courier wandered through India on his part in search (of it).

He visited city after city for this object of search: neither island remained (unvisited), nor mountain, nor plain.

Whomever he questioned derided him, saying, "Who would seek this except perchance a madman fit for chains?"

Many persons sportively gave him a slap; many persons said, "O happy man, how should the search of a shrewd and candid person like you be idle and futile?"

And this (apparent) courtesy to him was (still) another slap, and a harder one than the physical slap.

They praised him in derision, saying, "O great man, there is a very big tree in such a place:

In such a forest there is a green tree, very lofty and broad, with branches every one of which is thick."

The King's courier, ready and resolute in the search, heard from every one a different account.

So, he travelled there for many years, and the King continued to send him money.

After he had suffered much fatigue and trouble, he at last began to despair of (accomplishing the object of) the search.

No trace came to view of the object sought: nothing but information appeared of the thing desired.

The thread of his hope was snapped; the thing he sought became at last unsought.[2541]

He made up his mind to return to the King; he shed tears, and began to travel (back).

A Shaikh explains the secret of the tree to the seeker, a servile imitator.

There was a learned Shaikh, a beneficent Quṭb,[2542] at the stage where the King's companion became despairing.

He said, "I who (now) despair will go to him, and will set out on (my) road from his threshold;

In order that his prayers (at least) may accompany me, since I am hopeless of (obtaining) my heart's desire."

With tearful eyes he went to the Shaikh; (even) as a cloud he poured out tears.

He said, "O Shaikh, it is a time for pity and commiseration; I am hopeless; this moment is a time for kindness."

(The Shaikh) said, "Explain from what is your despair: what is the object of your desire? at what do you aim?"[2543]

He answered, "The King chose me to seek out a (certain) tree.

For there is a rare tree in the world, the fruit of which (is of) the virtue of the Water of Life.

I have sought for years without seeing a trace of anything but the scoffing and derision of these sportive people."

The Shaikh laughed and said to him, "O simple man, that is the tree of knowledge (which is) in (the garden of the soul of) the sage.

It is very lofty, fine, and broad: it is the Water of Life from the (divine) Ocean.[2544]

You, O ignorant man, have aimed at a thing of form, (and) for that reason you have remained without the fruit and produce of the tree of spiritual reality.[2545]

Sometimes it is called 'Tree,' (and) sometimes 'Sun;' sometimes it is called 'Ocean,' (and) sometimes 'Cloud.'[2546]

(It is) that one in which a hundred thousand qualities and effects arise,—the least effect of it being eternal life.

Although it is single it has a thousand effects; countless names befit that one.[2547]

A certain person may be father to you; but with regard to another person he may be son.[2548]

(A person) may be severe[2549] and inimical with regard to one, and he may be kind[2550] and good with regard to another.

(He has) hundreds of thousands of names, (but) he is one man; the possessor of all the qualities he has is ignorant in the matter of a description.[2551]

Whoever attaches himself to names, thinking they are to be depended upon, is, like you, hopeless and distracted.[2552]

Why do you cling to this name of the tree, so that you remain disappointed and unfortunate?

Pass away from names, and look at qualities, in order that the qualities may guide you to the essence.

The disagreement of people arises through names; when they proceed to the reality (signified by the names) peace and quiet are established." [3553]

The contention as to grapes of four persons, each of whom knows grapes by a different name.

A man gave a diram to four persons; one of them (a Persian) said, "I will spend this on 'angūr.'"

Another of them was an Arab; he said, "No, you rogue; I want 'inab,' not 'angūr.'"

A third was a Turk; he said, "I do not want 'inab,' dear friend,[3554] I want 'üzüm.'"

The fourth (was) a Greek; he said, "Stop this altercation; I wish for 'istāfīl.'" [3555]

Those persons began to fight against one another, because they were ignorant of the secret of the names.[3556]

Through (sheer) ignorance they struck one another with their fists; they were full of ignorance and devoid of knowledge.

If one who knew the inner truth, an estimable man versed in many tongues, had been there, he would have reconciled them.

He would have said, "With this one diram I will gratify the desire of all of you.

If in all sincerity you entrust your hearts (to me), this diram [3557] of yours will do so much for you.

Your one diram will become (as) four, which is what is wanted; four enemies will become (as) one by concord.[2558]

The words of each of you lead (you) to contention and disagreement; my words bring you agreement.

Therefore be you silent, keep silence,[2559] in order that I may be your tongue in speech." [2560]

Although your words appear uniform and in harmony, they are the source in (their) effect of contention and anger.[2561]

Borrowed heat has no effect (upon the nature of a substance); [2562] natural heat has (its own peculiar) virtue.

Though you heat vinegar by fire, it undoubtedly adds coldness (to the system) when you drink it;

Because that heat of it (which is caused by the fire) is (only) superficial; its original nature is cold and tart.

And if syrup of grapes [2563] be frozen, my son, it adds heat to the liver when you drink it.

So, the hypocrisy of the Shaikh is better than our sincerity, for that is from sagacity and calculation, and this from ignorance and blindness.[2564]

From the words of the Shaikh àrises union; [2565] the words of the envious bring (only) disunion.[2566]

As (in the case of) Solomon who sped from God; [2567] who knew the language of all the birds.

In his just reign the gazelle and the leopard associated and abandoned strife.

The dove felt secure from the falcon's claws; the sheep did not guard against the wolf.

(Solomon) became the intermediary between enemies; he became (the means of) union amongst the birds.

(But) you, like an ant, run about for the sake of grain; take heed! seek Solomon![2568] why do you go astray?

To the seeker of grain the grain he gets is a snare, but he who seeks Solomon has both.[2569]

In these latter times the birds, the souls (of people), have no security for a moment from one another.[2570]

(But) there is too a Solomon in our age,[2571] who may reconcile (us), and cause our injustice to cease.

Remember the words, "*There has been no people,*" as far as, "*but has been visited by a warner.*"[2572]

(God) has said, "There has been no people destitute of a vice-gerent of God, a possessor of spiritual influence."[2573]

He makes the birds, the souls (of people), so united that through sincerity and good feeling (all) deceit and rancour are dispelled.[2574]

They become kind to one another as a mother:—(Muḥammad) has said, "Muslims are (as) one soul."[2575]

They became one soul through the Prophet of God; for indeed they were (before) absolute enemies each (of the other).

The cessation of discord and hostility among the Helpers[2576] *by the blessing of the Prophet—On him be peace!*

Two tribes named Aus and Khazraj had sanguinary minds towards one another.

Their inveterate hatred was effaced by means of Muḥammad in the light of Islām and good feeling and devotion.

First those enemies became brethren like the single grapes of a cluster in the garden.

And (then) counselled[2577] by the words, "*Muslims are brothers*," they were mingled together and became one body.

The grapes (in the cluster) present the appearance of brethren;[2578] when you press them they become one juice.[2579]

The unripe grapes are the opposites of the ripe grapes, but when the unripe grapes grow mature they become good friends.[2580]

The unripe grape which has been hardened by hail and has remained immature—God has from all eternity called a radical infidel.[2581]

He is neither a brother nor one soul (with the Muslims); in alienation from God's grace he is ill-starred and unbelieving.

If I should say what he has in (his) soul, disturbance of mind would arise in the world.[2582]

It is better that the secrets of the blind infidel be not mentioned: it is better that the fire of hell be hidden from Iram.[2583]

The good unripe grapes which are susceptible (of attaining to maturity) all at last become uniform (in their perfection) through the breath of the saintly.[2584]

They hasten swiftly towards the condition of ripe grapes, until duality, hatred, and contention disappear.[2585]

Then, in the condition of grape, they rend (their) skins, until they become one:[2586] "unity" is the description of this (union).[2587]

(If) a friend become an enemy, then there is still duality,[2588] for no one engages in a fight with himself.[2589]

Blessings on the universal love of the master[2590] (which) gave union to so many motes!

They being like scattered dust upon the road, the hand of the potter made them into one jar.[2591]

The union of bodies, which are composed of water and clay, is imperfect; (the union of) spirits does not resemble this.

If I should institute comparisons here in illustration (of the union of spirits), I fear it would disturb the minds (of people).[2592]

(Even) now there is also a Solomon,[2593] but we through the joy of far-sightedness are in blindness.[2594]

Far-sightedness keeps men blind, even as one sleeping in a house is blind to the house.[2595]

We are passionately enamoured of subtle words; we are fondly devoted to the solving of knotty points:[2596]

Seeking out knotty questions and the solution of them,[2597] and imposing many (logical) forms for (the treatment of such) difficulties and the answers (to them).[2598]

Like a bird which should loosen the meshes of a snare, and sometimes fasten them, in order that it might become perfect in the art.

(And which thus) is deprived of the plains and meadows, its life being expended in the business of knots.[2599]

(And) as a matter of fact it masters no snare, but its wings are always getting broken.[2600]

Do not employ your efforts on knots, in order that your wings and feathers may not be broken one by one through these manœuvres.[2601]

The (wings and) feathers of countless birds have been broken, and not (one) has obstructed that ambuscade of visitations.[2602]

Learn[2603] their condition from the Prophet, O covetous man:[2604] read, "*They traversed, examined, and disposed of lands; (was there) any asylum?*"[2605]

The difficulty of "angūr" and "'inab" was not solved by the contention of the Turk, the Greek, and the Arab.[2606]

Nor is this duality dispelled until a spiritual Solomon versed in words and languages appear.[2607]

Hear, all you contending birds, like the hawk this hawking-drum of the King.[2608]

Come! fly joyously from every direction from your differences towards union.[2609]

"*Wherever you be, turn your faces towards it; these (are words) which do not prohibit you.*"[2610]

(But) we are blind birds and most inconsiderate and improvident in not recognising that Solomon for a moment.[2611]

Like owls we have become enemies of the hawks,[2612] and as a necessary consequence we have remained confined to a ruin.[2613]

Through extremity of ignorance and blindness we try to injure those who are dear to God.

How should a class of birds which are illumined by Solomon pluck out the feathers and wings of the innocent ?[2614]

On the contrary, they would scatter grain for the helpless ;[2615] devoid of opposition and rancour they are gentle and kind.

Their hoopoo, for the sanctifying (of Solomon), opens the road to many a Bilqis.[2616]

Their crow, though in appearance a crow, is really a falcon of miraculous influence, and (an object of the words) "*It turned not aside.*"[2617]

Their stork which cries "Lak-lak !"[2618] sets fire to doubt with the profession of the Unity.

And those doves of theirs fear not the hawks, (nay), the hawks incline their heads before those doves.[2619]

Their nightingale, which falls into ecstasy, has in its heart a rose-garden.[2620]

Their parrot is independent of sugar, for eternal sugar has shown itself in its heart.[2621]

The feet of their peacocks[2622] in the sight (of the discerning) are more beautiful than those whose beauty is resplendent as that of the peacock.[2623]

Kingly logics of birds are nothing but empty sound ; where is the logic of birds associated with Solomon ?[2624]

How can you know the cries of the birds, when you have not for a moment seen Solomon ?[2625]

The wings of that bird whose cries excite joyous emotion carry it beyond and above east and west.[2626]

Every flight of those (wings) is from the Throne of God to the earth, and the sphere of their movements is from the earth to the Throne of God.[2627]

The bird which goes without this Solomon, is a lover of the darkness[2628] like a bat.

Accustom yourself to Solomon, O worthless bat, in order that you may not remain eternally in darkness.[2629]

By going one ell's distance[2630] in that direction you become like the ell the standard of measurement.[2631]

And he who goes (even) lame and limp[2632] in that direction, escapes from all lameness and limpness.

Story of the ducklings which a domestic fowl fostered.

Although a domestic fowl has fostered you as a nurse under its feathers, you, O believer, are the egg of a duck.[2633]

Your mother was the duck of that Sea; your nurse was of the earth and a worshipper of the dry land.[2634]

The inclination towards the Sea[2635] which is in your heart,—that inclination comes to your soul from your mother.

Your inclination towards the dry land is from (your) nurse; quit the nurse for she is one of bad judgment.[2636]

Leave (your) nurse on the dry land and hasten away; enter the Sea of spirituality like the ducks.[2637]

If (your) nurse (tries to) make you fear the Water, do not fear it, but hasten quickly into the Sea.

You are a duck (and can) live on the dry land and in the Water;[2638] you are not as the domestic fowl one whose house is a hole in the earth.[2639]

You have the power of a king in virtue of the words, "*We have honoured the sons of Adam*:" you can move on the land and on the Sea.[2040]

You are in your spirit (the object of the words), "*We have carried them upon the sea*;" hasten on (then) from "*We have carried them upon the land.*"[2041]

The angels have no way to the earth; the animal-kind on their part are unacquainted with the sea.[2042]

In (your) body (you are) an animal, (and) in (your) spirit you are of the angels, so that you may move both on the earth and also in the heavens:

So that one discerning with a heart "*inspired*"[2043] may be externally "*a man like yourselves.*"[2044]

His earthy body (here) upon the earth; (but) his spirit moving on the highest heaven.[2045]

We are all water-fowl, my son, (and) the Sea knows our voice perfectly.[2046]

Thus Solomon[2047] is the Sea, and we are birds; and in (this) Solomon do we move to all eternity.[2048]

With the help and guidance of Solomon step into the Sea, in order that the Water may, like David, make a hundred coats of chain-mail (for you).[2049]

That Solomon is present to all, but things other (than He) bewitch your eyes and enchant you:[2050]

So that through ignorance, sleepiness, and presumption we are wearied with Him who is with us.

The noise of thunder gives the thirsty person a headache when he does not know that the thunder opens the cloud of felicity.[2051]

His eyes rest upon the flowing stream, in ignorance of the delight of the Water of the Heavens.[2652]

He has spurred the horse of (his) attention towards (intermediate) causes, (and) has as a consequence remained veiled off from the Causer (of causes).

He who plainly sees the Causer (of causes),—how should he fix his heart upon the intermediate causes of the world?[2653]

The amazement of the pilgrims at the miracles of a certain ascetic whom they found alone in the desert on the burning sand.

There was an ascetic in the midst of the desert who was sunk in worship like the 'Abbādiya.[2654]

Some pilgrims arrived there from the peopled regions; their eyes fell upon the arid ascetic.[2655]

The ascetic's place was dry, (but) he was moist of constitution: in the desert simoom he had a remedy.[2656]

The pilgrims were amazed at his solitariness and at that security in the midst of calamity.

He was standing in prayer upon the sand—sand from the heat of which the water in a pot would boil.

You would have said he was one intoxicated[2657] among verdure and roses; or one mounted upon Burāq or Duldul.[2658]

Or that his feet were upon silk and striped Arabian stuffs, or that the simoom was more benign to him than the zephyr.

Then that company remained (there) in longing,[2659] until the darvish should have finished (his) prayers.

When the faqīr came out of his absorption (in prayer), a pious, enlightened member of the company

Saw that water was dropping from his hands and face, (that) his garments were wet from the effects of ablutions.

Then he asked him, "Whence is your water?" He raised his hand and said, "It is from the heavens."

He asked (again), "Does it come whenever you wish, without well, or '*cord of the fibrous bark of the palm-tree*?'"[3660]

Solve our difficulty, O Sultan of religion, in order that your case may give us religious certitude.

Disclose a mystery of your mysteries to us, in order that we may cut from our waists the 'zunnār.'"[3661]

(The ascetic) raised his eyes towards the heavens, and said, "Answer, (O God), the prayer of the pilgrims.

I am accustomed to seek sustenance from on high, (because) You have opened the door to me on high:—

You, (O God), who have exhibited places of being out of the region of non-being, manifesting (the condition that) '*In the heavens is your sustenance.*'"[3662]

In the midst of this prayer a fine cloud like a water-bearing elephant suddenly appeared.

It began to pour out rain as water from a water-skin, (and the water) settled in the hollows and depths.

The cloud rained tears like a water-skin, (and) the pilgrims all opened their water-skins.

One body (of the pilgrims influenced) by that wondrous fact cut the belts from their waists.[3663]

The faith of another set was increased by this marvel:—and God knows best the road to salvation.[3004]

A third party, not admitting (the miracle), sour and immature, remained for ever imperfect. *(My) words are (now) finished.*

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